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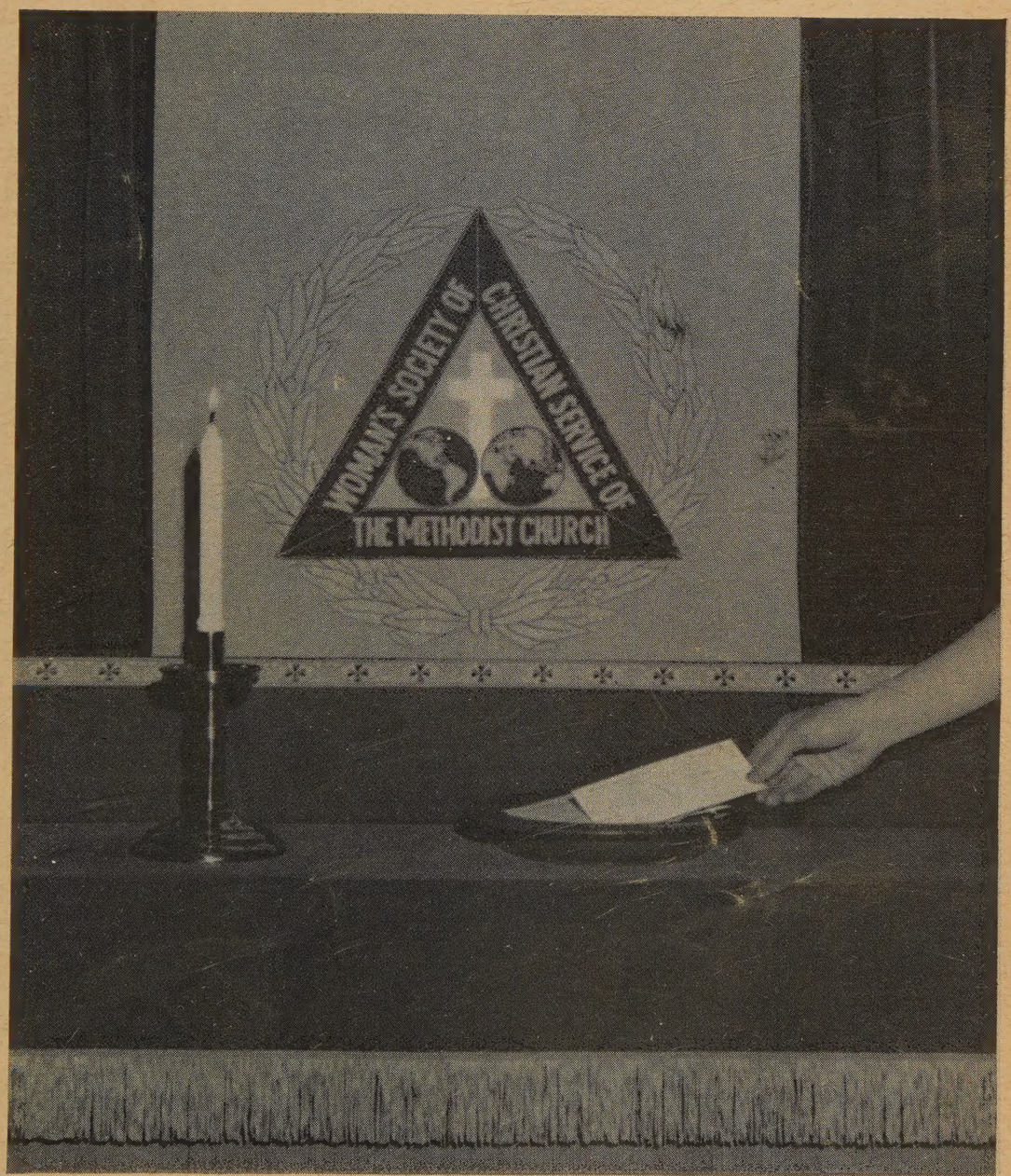
The METHODIST WOMAN

MAY 1957



MAY IS PLEDGE MONTH

Methodist Prints, R. Rickarby

APR 26 1957

Letters... Letters...

—We Get Letters, Too!

Of One Mind

Dear Mrs. Meeker:

I like the new edition of THE METHODIST WOMAN very much—gives one so much information. Pictures are splendid and printing so easy to read. Thanks so much.

Miss Margaret C. Neeley
Pittsburgh, Pennsylvania

I like the appearance of the new paper and I like the extra information in it. I have heard favorable comments.

Miss Emma Brittain, District
Secretary, Wesleyan Service
Guild, East St. Louis, Illinois

You have certainly "dressed up" THE METHODIST WOMAN, and "she" is a good-looking gal! Of course, it was a creditable publication before, but it is even more interesting now.

Thelma Ann Reynolds
Director of Public Relations
Board of Hospitals and Homes

Both the contents and the appearance of THE METHODIST WOMAN are very attractive. Congratulations! I've been taking the magazine since it started and know that it is a treasure house of information. The illustrations are good and the type and general setup are attractive. Thanks for a magazine of this kind. If only more women would read it and catch the missionary spirit.

Mrs. C. K. Wilkerson
Little Rock, Arkansas

I was not surprised but very pleased with the "new" METHODIST WOMAN. When something that is so good is made better then something wonderful has been accomplished. I enjoy reading it from cover to cover and now with all the extras it is a joy to receive.

Mrs. Palmer Nelson
Shirley, Indiana

Yes, surprised and very much pleased with the new METHODIST WOMAN. It is different, and the type is nice. Congratulations!

Ella Hackney
La Follette, Tennessee

Have just reached the last page and "The Last Word," and I am *very, very* pleased. Congratulations on a magazine of which we can be most proud, and thanks to the editor who has made it so.

(Mrs. Harold) Margaret Stair Mielenz
Wauwatosa, Wisconsin

I like the new look of THE METHODIST WOMAN. It is a useful magazine, and I am glad to see it grow.

Mrs. S. Lempicki
Kansas City, Missouri

Surprised and pleased with the new look of our beloved METHODIST WOMAN, but any, and every, look of it and at it is fine with me.

Mrs. B. M. Hiflyer
Eustis, Florida

This is my reaction to THE METHODIST WOMAN.

Oh, our METHODIST WOMAN is a mighty fine book
With its added pages and brand new look.
It's the magazine Methodist women need
To own, to meditate, to read.

Mrs. C. R. Thompson
Cambridge, Ohio

When I came to the "Last Word," I felt I must write and tell you that THE METHODIST WOMAN is very interesting and very instructive. Being president of our local Society, the magazine is a *must*. We can't do without it.

Mrs. D. E. Nicholson
Anderson, Indiana

I was so thrilled with the new look of THE METHODIST WOMAN. I first glanced through, then started to read from the beginning, thinking all the while I should like very much to write you. Then on page 47 I read the editor welcomed reactions, and I am so happy to say to you and your staff—It is wonderful!

(Mrs. W. A.) Ruby E. McCracken
Greenville, Illinois

Youth Agrees

It was really a pleasure to read your January '57 issue of THE METHODIST WOMAN. It is the first issue which I ha read, and now it will be a regular hab

I am a teen-ager and president of MYF group.

Your article, "Trends Toward Te perance," was particularly interesting us. Now is the time when we must t our stand and make our decision as what is the right way to go. Artic such as this are really a help to us making these all-important decisions.

From a "youngster's" point of vi you've done a great job!

Jo Anne Koma
Cleveland, Ohi

Different Opinions

Dear Mrs. Meeker:

All women of the administrative co mittee of North Iowa Conference Wo an's Society who were present at meeting agreed that the contents are cellent, but we do not like the "dre that our METHODIST WOMAN is weari We like color and believe she would l more beautiful if she were to wear becoming colors which we feel she capable of wearing. A number of wom commented that from outside appe ances the magazine could easily be m taken for the "old" *Christian Advoc*

Mrs. Harold Matt
Recording Secretar

It's poor weather for a "wet blanke but you asked for it and here it is. I not like the new look to our magazine

First, perhaps because when I re your previous announcement of "colo I mistakenly assumed it was colored p tures. I was disappointed there, but t was my fault.

Secondly, to me the separate co with its varying themes was much m impressive and attractive than the s cover and red lettering on the in pages.

The additional pages are, of cou wonderful. There is so much to be w ten on our Society that the wonder me is that you can do it on forty-se pages only.

Altogether, I enjoy our magazine v much, but I still miss the separate co

Mrs. Eleanor Gianni
Penndel, Pennsylvani

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The METHODIST WOMAN

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★ ★ ★ Contents ★ ★ ★

MAY, 1957 Volume 17—Number 9

PAGES

Seeing Is Believing, by *Mrs. John M. Pearson* ... 4
Growing Up in Race Relations, by *Ruth Nestingen* ... 6
In Japan, Sharing the Revolutionary Message, by *Gertrude Feely* ... 8
The Missionary in a Changing World, by *Hilda Lee Dail* ... 10
New Dimensions in Work Among Latin Americans, by *Mrs. Alfredo Nañez* 12
All This and More—Conference in Missions ... 14
Alaska—Winter Wonderland, by *Mrs. C. P. Hardin* ... 16
Circles—Where Our Money Goes, by *Mrs. David Cathcart* ... 45
Wesleyan Service Guild ... 21
In Memoriam ... 47

Lines of Work . . .

Christian Social Relations
Human Rights Covenant and United States Policy ... 18
Calendars for Officers
Calendar of Activities ... 24
A Letter to the President, by *Mrs. J. Fount Tillman* ... 26
Vice-President, by *Mrs. T. Otto Nall* ... 27
Recording Secretary, by *Mrs. J. Ernest Wilkins* ... 28
Treasurer, by *Marguerite Harris* ... 29
Promotion, by *Dorcas Hall* ... 30
Missionary Education, by *Elizabeth Stinson* ... 31
Christian Social Relations, by *Thelma Stevens* ... 32
Wesleyan Service Guild, by *Lillian A. Johnson* ... 33
Student Work, by *Dorothy A. Nyland* ... 34
Youth Work, by *Helen L. Johnson* ... 35
Children's Work, by *Ruby Van Hooser* ... 36
Spiritual Life, by *Mrs. E. U. Robinson* ... 37
Literature and Publications, by *Mrs. C. C. Long* ... 38
Supply Work, by *Mrs. B. R. Lewis* ... 39
Status of Women, by *Mrs. J. Russell Henderson* ... 40
Organization and Promotion ... 41

Cover: The photograph by R. Rickarby is just a reminder that May is pledge month for the new fiscal year.

Seeing Is Believing

B. A. Little

Mrs. John M. Pearson (left) talking over her trip with Mrs. J. Ernest Wilkins and Miss Librada Javalebra, director of the School of Nursing at Mary Johnston Hospital in Manila.

by

MRS. JOHN M. PEARSON

A SCENE viewed through the large end of a telescope is clear and plain, but very far away. Viewed through the small end, the scene is startlingly near at hand with details not visible before. This illustrates my experience in foreign missions. Since my childhood in a parsonage home I have known missionaries and people from other lands. In recent years, because of my close connection with the Woman's Division of Christian Service, the opportunity for these contacts has increased manyfold. However, all I knew about missions came from a long-distance view.

Last fall the telescope was turned around and I saw missions close at hand. As the delegate from the Woman's Division to the centenary celebration of the Methodist Church in India, I was privileged to visit mission stations in Burma, Hong Kong, Taiwan, Manila, and Hawaii after spending several weeks in India, Pakistan, and Nepal.

During the month before the centenary we heard, "See you in Lucknow," everywhere we went. But it did not prepare us for the size of the crowd that gathered to commemorate in song, speeches, pageants, and exhibits the coming of the first Methodist missionaries to India—the William Butlers—in 1856. This was a time when the church looked at its past and gave thought to its future. The preparations for the celebration had remarkable results. Thousands of people were received into the church; several hundred new churches were built; money was raised for many causes; and a Centenary Bible was published and widely distributed. All this is a testimony to the strength of the Methodist Church in India and Pakistan.

Before telling any more about the work in India, I just want to mention Pakistan and Nepal.

Pakistan

Leadership is desperately needed in the Christian Church. A small staff of missionaries is laboring diligently to train that leadership. We were in Karachi during a late monsoon, but the rain did not deter us from tramping over the property on which a girls' high school will be erected. Karachi has grown suddenly into a city of more than a million and a half, and there are far too few schools. Our high school for girls operates in quarters that are wholly inadequate.

Lucie Harrison Girls' High School in the beautiful city of Lahore is overcrowded with girls eager for an education. Chapel service is held in the courtyard, the girls standing, because there is no chapel building. Kinnaird College for Women, on its tree-shaded campus, is training future women leaders of the new nation.

We visited Stuntzabad, a Christian village, on the day farewells were said to the beloved mission-

Mrs. Pearson is the Chairman of the Department of Work in Foreign Fields.

ies, Dr. and Mrs. Clyde B. untz. This village is a monu- ent to missions with its church, hool, clinic, and clean, simple mes.

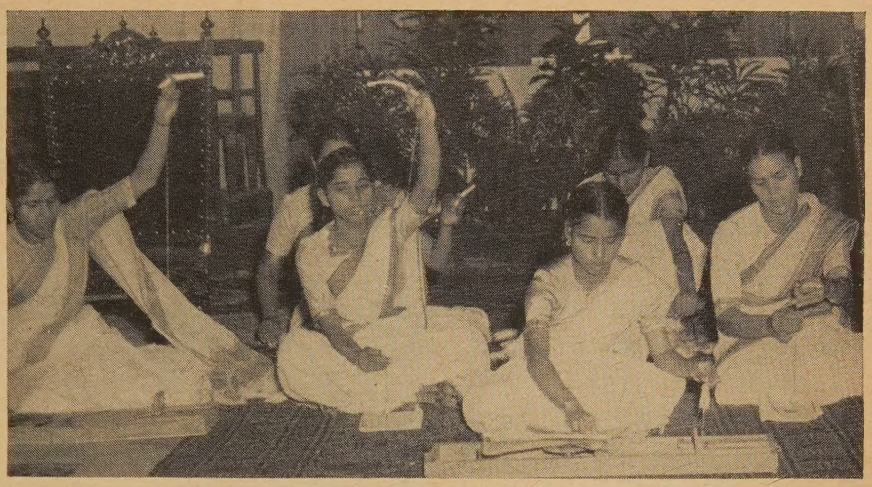
Nepal

As we flew over the Himalayas to Nepal the wings of the plane most seemed to touch the steep ountainsides on either side of the ass. We could see tiny mountain rms, where every step would be ther up or down. The lovely val- y of Kathmandu, with its fine imate, its views of snow-capped ountains thousands of feet high, s smiling, hard-working people is fine setting for one of our newest issions, the United Mission to epal. Two husband-and-wife ams, Robert Fleming and his ife, Dr. Bethel Fleming, and Dr. enneth and Dr. Elizabeth Miller, ith a staff from eight countries ncluding Nepal) and twelve mis- on bodies have established a hos- ital in a former palace. They have lso established dispensaries in five her villages in the valley. The epalese, shut off for generations om all contact with the West, are rning for medical help to these hristians in great numbers.

India

Everyone wants an education! chools all over India are crowded the rafters. The majority of the ission schools are under the di- ction of Indian principals and aff, but they welcome and need e fellowship of missionaries orking in partnership with them.

Blackstone Missionary Institute Mathura, which has a top ca- acity of 325, had to turn away 00 others who applied for admis- on. Lal Bagh Girls' Higher Sec- ndary School at Lucknow, where abella Thoburn started her first ttle school, has a full course from ndergarten to junior college. At anley Girls' High School in Hy- erabad, girls from the villages nd daughters of government offi- als study and work together.



Village girls singing a spinning song at the centenary celebration at Lucknow, in November, 1956.

In the Brides' School at Buxar, girls married to young Christians studying to be teachers and preachers are taught "to be better wives, better mothers, better neighbors, better citizens." And they learn to be Christians. Thus a husband-and-wife team is trained to go to the villages with the Christian message. Holman Institute, with its expanding program and its weaving school, is unique, not only in Agra, but in India.

Isabella Thoburn College in Lucknow has won the respect of people all over the land as its graduates go to all parts of the country and beyond. Excellent academic training and high standards of character are marks of an Isabella Thoburn girl.

St. Christopher's Nursery Training School in Madras, with its own nursery school, offers training in a new educational field in India. Miss Joy Comstock and her Indian colleagues are pioneering in that field in South India, as is Miss Marian Warner farther north in Jabalpur. A small, but modern, nursery-school building has been added to the great old house in Madras. Here children are learning to live with one another, share possessions, and help each other.

It is exciting to visit a school in an Indian village. At Zaheerabad, where Miss Edith de Lima—a former Crusade Scholar—is principal, the children lined up on both sides of the road to greet us with songs

(Continued on page 46)

Dedication of the Mobile Health Unit at Madar Union Tuberculosis Sanatorium.

Growing Up...

in race relations in town and country work

The third article on the Home Mission Theme for 1957-1958 "Christ, the Church, and Race"

by
RUTH NESTINGEN

CONDESCENSION is out of date! For years the white race, the people of the United States, and too often our churches had a patronizing attitude toward those with whom we worked, whether abroad or in our own country. Feeling smugly Christian as we gave generously "unto the least of these," we unwittingly buttressed our own egos by actually believing the people helped were "the *least.*" Differences are more intriguing and make better "copy" than similarities, so we dramatically high-lighted them.

An unhappy example of this is the story which appeared in a popular magazine not long ago about one of the rural areas where the Woman's Division is serving. The article described the people in a section of Alabama as still sitting around the county square, whittling and spitting, not working during hunting season, the women nursing their babies as they walk down the street. The people were identified as Cajun and of a strange, mixed race.

These people, perfectly intelligent, literate, and with access to all national magazines, were deeply hurt by the article. The Woman's Division worker in that community writes: "In this isolated, segregated community where the pride of the people bitterly resents being called 'Cajuns' and a 'strange race,' the greatest need seems to be for some social and recreational life. Barred from all social contacts in neighboring communities, the men and boys turn to local roadhouses and drinking places, the only places available. Our emphasis at the *Mobile County Rural Center* has been on a stronger recreational program to counteract this tendency." Ball games have been arranged by the Center with teams from other communities, planned recreation is provided for the youth, "open-field" nights for anyone who will come, and in addition everything possible is done to strengthen the public-school program.

This more mature attitude—accepting the integrity of the people served, preserving their dignity, and helping them to face their real problems as fellow human beings—is resulting in many instances of concrete progress in the small town and open country areas served by the Woman's Division. Instead of emphasizing differences, or labeling people, the rural workers are simply working with *all* the people, and the result is a sense of brotherhood and equality which is taken for granted.

From *Eloy Community Center* in Arizona comes a vivid illustration: "In a recent emergency situation (the yearly completion of the cotton season), hundreds of our families were without food; the welfare department funds were exhausted; ours stores depleted, and the Center empty. When no one else seemed to care, a meeting was held by the high-school kids. It seemed they had heard or read about a CARE program, and wondered . . . why couldn't they do a *CARE, Jr.,* program for Eloy? They brought cans of food to the Center in wheelbarrows.

"Was it significant that the boys pushing the loads were Negro, Mexican, Indian, Chinese, Nisei Syrian, and Anglo? Or was it significant that a Jewish, Mormon Protestant, Catholic, or Mennonite helped? Or did it matter that the rancher's son, merchant's daughter children of the cotton chopper and saloonkeeper, preacher's son, and the beggar's child pushed together? No, these things did not matter Beyond this wall which would bind some in—and close others out—these people lived together!"

The Eloy Center has been recognized by the Board of Education for its Kiddie Klub, a preschool group, which is considered so valuable that the Mexican children who have participated in it are able to enter first grade with their age group, instead of spending a year in the Americanization Room, as is usually required. A visitor to the Eloy community writes:

"They said, when the building was dedicated, it was to serve all denominations, all races and all social groups; and it does. An unusually democratic atmosphere was apparent, as ranchers' wives, serving in the Well-Baby Clinic, take rectal temperatures, carry undernourished babies of another race to the doctor, or sit in craft classes made up of all races and economic groups."

Unfortunately, this taken-for-granted attitude is not possible in many places. In the troubled Deep South, each tiny step is of significance, and the simplest venture into mixed meetings is approached with caution and prayer. Unless one knows intimately the tragic situation, it would be hard to understand why the following

Preschool class at Neighborhood House at Calexico, California, showing the races served and the teacher. From left to right around the table: Chinese, Mexican, Negro, Mexican, Filipino, and Anglo.

story from a rural worker in Georgia is written with gratitude.

One cannot but feel the reality of the Kingdom of God on earth when standing in a fellowship circle with white and Negro youth groups in a joint meeting, singing hymns and African spirituals together. A blazing hot August afternoon was made refreshing by the sharing, not only of orange juice and cookies, but by a choral reading of James Weldon Johnson's "The Creation" from *God's Trombones;* the reviewing of Mr. Johnson's life; the sharing of program ideas; and the plan to meet together in the future to share ideas. So . . . there are some thrilling possibilities ahead. As a worker, I feel that I have simply opened up the avenue through which the opportunity is provided for two groups to come together and give expression to that which we profess. My continuous prayer is that we may venture forth with courage to meet the opportunities that come our way, and that we may receive guidance and wisdom to know the most effective way.

Progress in rural areas all over the country is evidenced in different ways. "I feel so differently now," said a Methodist Youth Fellowship girl in North Carolina about Indian Americans. Though some lived nearby, she had been completely unaware of their existence or problems until her youth group had a study on the subject.

One of the primary goals of the work at the *Alpine Community Center* in Alpine, Texas, is to develop a spirit of unity and understanding between the Anglo- and Latin-American citizens. "This is no easy task," writes the worker, "where prejudice and indifference prevail on one side, and illiteracy, suspicion, and Catholic mistrust of Protestantism on the other. But progress has been made and a fine spirit of cooperation and sincere good will has been the outgrowth of this effort. Our board membership includes Catholic Latin Americans. Their children attend our clubs and classes."

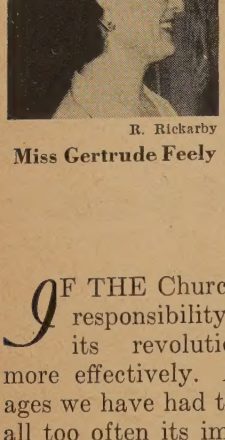
Prejudice sometimes takes strange turns. Barred from the white schools in Louisiana, the Houma Indians refuse to permit their children to attend the Negro school, where they would be allowed! For a long time, the *Dulac Indian Center* provided a school for these Indian children, but since one has been established by the parish (county), the Center now provides a daily kindergarten, primarily to introduce the children to the English language to prepare them for school, since French is still spoken in most of the homes.

From the *Indian Mission Cooperative Work* in Oklahoma comes the assurance: "Our people integrate faster than we realized. Many of our young people secure responsible positions in the state and national government, and worship in the white churches."

The preschool worker at *Neighborhood House, Calexico, California,* writes of the complete lack of prejudice felt by the Chinese, Mexican, and Anglo children.

"The needs of these children are the same as the needs of children and grownups everywhere," writes another worker, "the need to learn to live together." She submits the cast for their Christmas pageant: Mary (Indian), Joseph (Anglo), Wise Men (Negro and Anglo), Shepherds (Mexican and Anglo), Angels (Finnish, Negro, Anglo), Bethlehem Children (Lebanese, Mexican, Anglo, and Negro), and she says, "We are happy over our miniature United Nations."

The present racial situation calls for fresh and informed minds and hearts, purged of the old-time condescension, and filled with a real understanding of what mature relationships are among all human beings, regardless of race. The rural church and community workers are endeavoring to bring this type of freshness and integrity to the task, and the results are gratifying. Yet the cleavage in our culture is so extensive and tragic that we must realize the demands of the future upon us. We must be open to new insights, plans, and opportunities growing out of the constantly changing conditions. The openness may be the most helpful channel for the will of God.



R. Rickarby

Miss Gertrude Feely

In Japan...

sharing the revolutionary message

by GERTRUDE FEELY

IF THE Church is to fulfill its responsibility, it must share its revolutionary message more effectively. All through the ages we have had this message, but all too often its impact is lessened because we confuse our testimony. Love for God and love for brothers, truly implemented, is a revolutionary power. A kingdom established by force and continued because of fear is basically weak. Love is the only eternally binding and energizing power. Once men realize the love God has for us; once that realization flowers in an inner radiance and consecration; once it begins to express itself in men's lives more widely than it does now; then the world will begin to find answers to its restlessness, solutions to its dissensions, and unity in place of divisive stubbornness.

In missionary work the loving attitude of the messenger is most important. The message cannot be argued. Friendship and love will be met with friendship and love in most cases. A fully dedicated life which reveals the love of Christ is the real witness. Letting His power work within us, among us, and through us is the best testimony.

United Church of Christ in Japan

My work is in Japan. By the end of 1951 seven hundred twenty non-Christian religious groups were listed in Japan, and there are probably more by now. These groups had six million followers. The old traditional religions, Shinto and Buddhism, are regaining some of their former power.

The Christian Church in Japan is small, but it is making steady progress, giving an effective witness and exerting an influence out of all proportion to its size. The largest Protestant group is the United Church of Christ in Japan (the *Kyodan*). Two thirds of the Japanese Protestants are members of this church. The missionaries of eight large American and Canadian Protestant denominations cooperate with the *Kyodan* and work under its direction. There are seventy-six other Christian sects at work in the country.

The Christian Church in Japan realizes more and more that personal dedication is only complete when we assume responsibility for reaching out to others. The church is a *community* of believers eager to share their knowledge of God's love. Evangelism—rural, industrial, newspaper, correspondence, hospital, and prison—is receiving great emphasis. Japanese and missionaries work side by side to share the abundant life with the needy.

It is estimated that between 75 and 80 per cent of the membership of the United Church of Christ in Japan are young people. Therefore their training in religious living is a very important task. A Japanese convert to Christianity is often the only Christian in his home, frequently the only Christian in his place of work, and usually he lives in an environment that is largely non-Christian, so he faces difficult problems and temptations.

Youth Work

I work with youth in an educational-evangelistic program carried on in the Christian Youth Center in the great port city of Kobe. This center was built five years ago to help meet some of the very real needs of youth.

The average Japanese church is small. So is the average Japanese home. There is little space in either for Christian fellowship. The Christian Youth Center provides a place where pastors and youth leaders can bring young people for a retreat, for worship, study, and recreation. It has facilities for overnight groups, a large assembly room, and a playground. The quiet beauty of our prayer room has been shared by thousands of young people, individually and in groups. This center is dedicated to furthering Christian growth among youth and to carrying the gospel to other youth who do not know it. For those who must live and work in non-Christian environments this fellowship gives strength and a new understanding of what Christian living means. It undergirds their faith with a deeper and more confident sense of God's presence.

Much of my work in Japan has been devoted to helping young newly baptized Christians learn how to make their new-found faith a part of their daily lives. Professing Christians must go on to a "maturity in Christ" if the church in Japan is to go forward in missionary extension. A youth group in the large church in Kobe is an illustration.

As a result of religious emphasis weeks in Palmore Institute night school, many students join the church each year. Formerly, somehow, they seemed to get lost after graduation; this worried the

chers. Six years ago a youth up was organized especially for dents, and since then their wth as Christians has been fas- ating to watch. Now they feel t they are a part of that big rch. These young people have wn in Christian responsibility they help and encourage fellow dent inquirers and those who newly baptized. Each new ristian is welcomed into the rmth of their fellowship at once. This group has grown also in ssionary outreach. They visit sick, the blind, the deaf. They ng cheer to those in homes for arded children, old people's mes, and orphanages. From their all incomes they purchase kies and candy for whatever up they plan to visit. All these vice projects are done with ntleness, sympathy, and thought- ness.

I also share in visitations to pub- schools. Many places formerly sed to us, such as schools and ces, are now open. Once a nth we go to a junior high school th an enrollment of 1,000. Each it begins with an assembly in ich the entire student body par- ipates. The students sit, winter summer, on the floor of the as- nbly hall. Their earnest, up- ted faces always make me feel ry humble. Most of them are mpletely ignorant about Christi- ity, and while I am not allowed give a Bible message in these blic places, I can share God's re and what it means to me with em. Their shy, responsive friend- p is evident in many ways. We l that God is using us in this uation even though we cannot direct evangelism.

My work includes working with Y.W.C.A., also with delin- ents, and with women in prison. d I teach in a training school Christian workers.

Women's Work

Women in Japan have many oblems which make it impossible them to be as active in their urches as their sisters in Amer- ica are. One of the biggest prob- lems is time, and basic to this are the conditions under which they live and work. In the average home there is no central heating, no running hot water, no refrigera- tion. There are no automatic stoves and few cupboards for pots, pans, and dishes. Laundry is done by hand. Beds must be spread out each night and folded up and put away each morning. Marketing is done daily without benefit of a car. Most Japanese husbands require more waiting upon than the aver- age American husband. Then, too, in Japanese households the mem- bers are hesitant about leaving the house unoccupied. Someone should be in at all times, and most often it is the mother who must stay. De- spite these difficulties the women are faithful, devoted Christians and give loving service in so far as they are able.

One problem lies especially close to their hearts these days: they are concerned that the youth of the church should find Christian mates and establish Christian homes. Such homes are all too few in Japan. In the Kobe area the women's societies have organized a marriage bureau. Through their combined efforts they try to ar- range Christian marriages. Great is their joy as they announce each new engagement. These women are very eager also to share in world- wide movements. Each year they participate in the World Day of Prayer observance. They want to know what other women's groups are doing and how other women meet the problems so common to all women everywhere.

Missionaries Share

As missionaries in Japan we have also had a share in implementing church union here. One of the greatest spiritual happenings in re- cent years, in many people's opin- ion, was the day in the fall of 1954 when the General Conference of the United Church of Christ in Japan adopted a creed, the sign and symbol of its growth toward unity. The church also adopted a covenant of loyalty and faithful- ness to Christ and His Church. There are many, many ways in which our overseas mission is co- operating with the national church in spreading the gospel to all cor- ners of the land. It is truly a great cooperative fellowship in which a common desire to share the joy of our salvation draws us all together in a common effort.

The Japanese church has kin- dergartens; many Bible classes; so- cial service projects; rural experi- ments; work camps; retreats; pio- neer projects; occupational and visitation evangelism. Japanese workers and missionaries share in this work. Missionaries and Chris- tians cooperate in many mission schools. One of our co-workers called these schools "probably the greatest single evangelistic asset to the church in Japan." Active Christian work is being carried on in many government schools as well. Certainly student evangelism is a fruitful field. In addition, the International Christian University of Japan makes a unique contribu- tion in the educational field. Our overseas mission is as varied as the needs of men.

A French writer said, "Jesus brought God's power near to men and gave them an understanding of it by living in the midst of His contemporaries the life of one who was entirely possessed by the power of God. . . . Jesus not only preached the power of a religion which is to transform life. He *realized* it." This expresses a cen- tral fact in all our overseas work.

We who go as missionaries must first of all live a life that radiates God's love. The wonder, the beauty, and the life-changing mes- sage of the gospel are most su- perbly expressed in lives. The atti- tude of heart of the messengers in the overseas mission will determine the place of the missions in the world. Love and faith are revolu- tionary forces. Concern, sympathy, and understanding must character- ize every action of the Church in today's troubled world.

by

HILDA LEE DAIL

● **Miss Jane Stentz, associate secretary of Missionary Personnel (left), discusses personnel with Miss Lorena Foster, R.N., from Sanatorio Palmore, Chihuahua, Mexico.**

B. A. Lit

The Missionary in a Changing World

"CHANGE . . . in all around I see" is not only a part of a phrase from a familiar hymn, it is also an inescapable fact that must be faced when the role of the modern missionary is considered. The rapid development of technical knowledge in all nations; the concern of many governments for raising the level of living for the people, the growing program of assistance through organizations connected with the United Nations; and the increasing expenditures of the government of the United States in sharing American skill and know-how with the rest of the world have all supplemented the contributions that Christian missionaries have long been making in their efforts to share the Abundant Life with their brothers around the world.

Along with this technical development a strong desire has emerged on the part of a number of nations for independence. The "foreign missionary" has sometimes been interpreted as a symbol of Western imperialism. These accusing whispers have in recent years reached the ears of many church people in America, and some may be asking, "Just where does the Christian missionary fit into this changing world?" Others inquire, "Is there really a place for the missionary in this age when governments and indigenous churches are doing for themselves what the 'foreigner' did in former years?" One fact must be made clear. The missionary is no longer only a Westerner. "Receiving" churches have developed into "sending" churches. The missionary enterprise has indeed become internationalized. The era of the World Church is here. The East and West join as partners in the mutual sharing of Christ.

Talk to any furloughed missionary, and you will discover that he is aware of this "change in climate." Today, missionaries finishing their first term of service are deep in study at universities and seminaries, gaining further technical skill and spiritual nurture to face the tremendous challenge of this new day. No fixed nineteenth-century mind can cope with the complexities of the twentieth-century world. A sense of urgency is felt around the planning tables of all Boards of Missions today.

Surprising as it may seem in light of the above discussion, the perplexity of the Methodist Board is not whether to continue to send missionaries, but rather how to find enough to fill the requests for more workers.

Consider the urgency expressed in a recent letter from the staff of the Anglo-Chinese Girls' School in Penang, Malaya:

> We understand our princip is shortly to leave us on fu lough. In view of this fact, w must express our very stron feelings on this matter. We fe that she should be recommende to return to us in Penang, b cause the building campaig which has been going on sin 1949 is the result of her inspir tion, her unfailing determinatio to carry it through in spite of a difficulties, and her constant an untiring efforts to raise func We wish this petition of ours be a gesture of our appreciatio and gratitude to her.

Bearing the signatures of thirt seven people from several cultur and races, this letter is an examp of the fact that the Christian wi ness of a missionary is still effe tive even in such a complex soc ety as that existing in Malay

From Singapore the official boa of the Straits Chinese Methodi Church recently sent a pleadi letter for the return of a missio ary working with the church:

> In the past two and one-ha years she has been with us, s has been very helpful and h earned respect and praise in th church. She is what we wou term truly a missionary of ste ling quality and gentle perso ality and we all admire her

great deal. We need her in our church and want her to return.

All around the world many projs are undeveloped in ways enioned by their directors because the lack of missionaries to help em. A Mexican woman at Cen- MacDonell in Durango is uggling to operate a Christian cial Center with a clinic, day rsery, playground, clubs, and sses in English, music, and cook-. In discussing her most urgent eds recently she said:

We have not started group work services yet, much to my regret. A person trained in this would be of immense value. She could combine group work with the teaching of English. I do not have to elaborate much to say how grand it would be to have a nursery worker for the Day Care Center, also. In the meantime, the most immediate need is for a full-time nurse who would be responsible for the clinic at definite hours of the day. Such a person could also do a lot of work in health education with the mothers.

Concerning a special-term misnary who has been helping her, e writes:

She has been a great help in many ways, and we work well together. I was very happy to know of her own decision to come back to Mexico after her year of study, and to prepare herself for the type of work most needed in our Centro.

The regular retirement of vetan missionaries where there are new recruits to fill their places eates a serious threat in all the lds. For instance, in Korea this ar two of the most outstanding d beloved women evangelists will ire after more than forty-five ars of service each. Letters pour from Koreans asking that the rms of these missionaries be exnded again, even though both are yond the regular retirement age. hey are our spiritual grandthers," the letters say, "and our owth in the knowledge of Christ will be slower without them to guide us." The question is, who will take the work in the Bible Training School, and who will continue the ministry to women prisoners in the government prison? At this time, there is no one to appoint in their places.

When a very faithful nurse who had served in India for over forty years faced retirement, the speech made to her by one of the leaders ran in this vein: "How can a mother say, 'I am retiring from responsibility to my own family'? We belong to you. How can you retire from us?"

With the centennial celebration of the Methodist Church in India, some may be doubting the validity of continuing the sending of missionaries to a country where the Church has established firm roots, and where the "climate" is ripe for a growing indigenous leadership. However, the speech that a leading Indian evangelist recently made during a conference is typical of the attitude in India. He proclaimed with deep conviction:

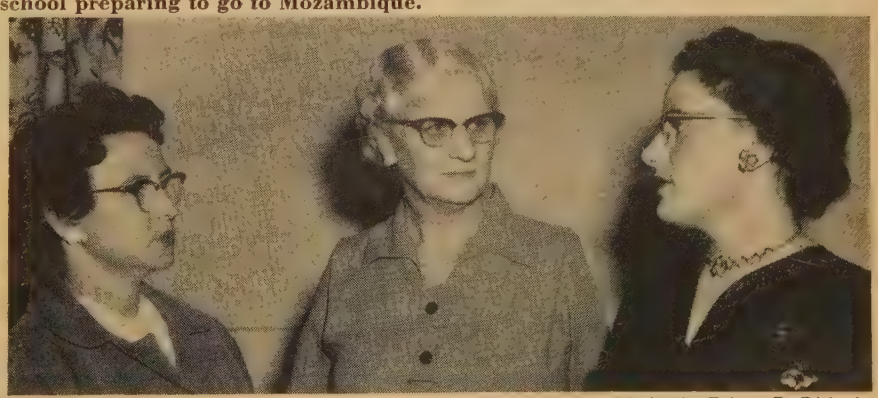
> We must stop thinking of foreign and national missionaries. If Christianity is to be preached in India only by Indians, non-Christians have won their point that Christianity is nationalistic. We must join hands and work together all the more closely.

Even though the Church is coming of age in many sections of the world, frontiers still exist where the Gospel has only begun to spread. In Sarawak, where among the Ibans 2,500 converts have been won in the last four years, little wooden crosses can be seen hanging outside the doors of their long houses scattered along the Rejang River. In 1955 an official request from the government was extended to The Methodist Church to come to them. "The government can give laws," the official stated, "but only the Church can give something to live by."

In Africa where local leadership is being assumed as rapidly as possible, many projects still wait to be opened because there are no missionaries to staff them. The fact that the people have awakened to their needs and are pleading for help makes it even more imperative that additional workers be sent.

This indeed is no time for retreat in the face of complexities and change. The missionary outreach has grown out of the divine imperative with the Church. Even though it is encouraging to note many evidences of readiness to receive missionaries, it is well to remember that concerned Christians never base their strategy solely on invitations from non-Christians. The call for missionary service is first given by God. It is under *His* authority that the Gospel is preached. In obedience to His command the Church advances in a changing world.

From left to right: Miss Fannie Dewar, Sarawak, Borneo; Miss Margaret May Prentice, Liberia, North Africa; and Miss Barbara Kurtz, who is in language school preparing to go to Mozambique.



Methodist Prints, R. Rickarby

NEW DIMENSIONS

• *in work among Latin Americans*

by MRS. ALFREDO NAÑEZ

Mrs. Nañez gave this talk at the annual mee ing of the Board of Missions, relating the genera program theme for the evening, "New Dime sions in Home Missions," to the work of Th Methodist Church with the heterogeneou minority usually designated as "Latin American.

The Geographical Area

Up to a few years ago, when we talked about work among Latin Americans, we limited it to a belt about 500 miles wide extending along the southern boundary of our country from the Atlantic to the Pacific Ocean. This limitation was logical. But it is not so any longer.

The geographical and ethnical dimensions of the group have expanded. Large concentrations are in the Middle Atlantic, Middle Western, and Western states. We have received requests for materials in Spanish from former Texans now residing in Oregon who wish to establish worship groups among the workers in the lumber camps. Over one-half million Puerto Ricans are in the area around New York alone. Spanish has become a second language in New York City, where one out of every thirteen persons speaks it. Many Latin Americans also live in Florida and Louisiana. In addition, this geographical scope includes the islands of Puerto Rico, Cuba, Vieques, and St. Croix. It is a challenging area which Methodists should view as a whole.

The Spiritual Depth of the Task

The Rev. Soto-Fontanez, a member of the Committee on Spanish-American Work of the National Council of Churches of Christ in the United States of America, has this to say about mission work among the Puerto Ricans in New York City:

The Protestant churches were not prepared to minister to these multitudes which settled right on their own doorsteps. The general notion that most Latin Americans are Roman Catholic was often used as an alibi. What the Protestant churches did not know is that Puerto Rico has been one of the most receptive missionary fields. The people have accepted its message with fervor. In a survey made by the Protestant Council of New York in 1955, it was found that 26 per cent of the Puerto Ricans who enter our country are Protestants and that because of their coming New York has become more Protestant.

Because the message of Christianity as presented by Protestantism is not a heritage, but something new, the Latin American accepts it with great fervor and devotion and is anxious to share it. In this respect he has much to contribute to the church in general. The church cannot remain passive, waiting for the Latin Americans to learn English or to discard their traditional culture and join the established churches. The Macedonian call is urgent.

The Inclusive Breadth of the Task

Let us serve the Latin-American people where and how they are. Where there is sickness, let us give medical aid. Where there is leisure, let us provide recreatio Where there is ignorance, let u educate. Where there is loneliness let us give love. Where there spiritual hunger, let us present th Word of God. For it is in minis tering to the sum total of man tha we serve best.

And you may rest assured tha the Latin Americans know how t be grateful. Attesting to this fac is a beautiful stained-glass windo in Pollard Memorial Church, Sa Antonio, dedicated to Wesle House by Mrs. Angelina Rodrigue When she was left a widow wit six children, our workers at Wesle House extended a helping hand an she has remained forever gratefu

Many stories of appreciatio could be told. Last Christmas young man sent a check for $174.5 to Holding Institute in Lared Texas. It was his first year work after graduation from co lege. When his company gave hi a Christmas bonus, he merely en dorsed the check and forwarded to his beloved Alma Mater.

We of the Rio Grande Confe ence consider our schools, clinic social centers, and kindergartens the arm of service of the churc reaching many who would n otherwise be served by the churc proper. We must maintain mutu respect and correlation on a levels, because we are serving group which comes from a rel gious background which presen a united front, where even the ga of workers represents the church.

Toge Fujihira

Children playing games at George O. Robinson School, Santurce, Puerto Rico.

The Illimitable Altitude of the Task

There is no better investment than the investment in human lives, when all of life is served. But it takes faith and a far-sighted view to see the returns. Let me give you one example. About 1894, while on one of her rounds as supervisor of schools in Mexico, Miss Nannie Holding took special interest in a young girl talented in music who had finished her studies in Spanish at McDonald Institute in Durango. This young girl had lost both her father and mother when she was ten years old. Her only relative was an older sister who had married a Methodist preacher. Miss Holding brought this girl to what was then called the *Seminary* in Laredo so that she could learn English and continue her music. After she finished there she went to a normal school; then she taught school and got married. Through the years she has been a pillar in the Methodist church in the small town where she lives.

Fourteen years ago when the Woman's Division decided to print the *Program Book* in Spanish, she was the person recommended by our conference to do the translating. Today, at 77, she is still doing this work which has helped to develop in our Societies the feeling that they are a part of the Woman's Division. She also translated several hymns for our new *Himnario Metodista.*

There is no limit to the returns when spiritual values are placed in a human life. I know, for I have been reaping the returns of such an investment. You see, the girl in my story is my own mother.

VACATION AT LAKE CHAUTAUQUA

Two beautiful summer homes are sponsored by the Woman's Division of Christian Service for missionaries and deaconesses on the grounds of the Chautauqua Institute, Chautauqua, New York. This institute offers a variety of educational, religious, and recreational activities. The Chautauqua Missionary Home fronts on the lake and is very near the auditorium. Fenton Memorial Rest Home for deaconesses is also located near the auditorium.

For further information write the hostesses:

Chautauqua Missionary Home—Mrs. Charles H. Thomas, 133 Hamilton Drive, Snyder 21, New York.

Fenton Memorial Rest Home—Miss Dixie Carl, 340 South Ridgewood, Daytona Beach, Florida.

All this and more . . .

The Conference on Missions

● *March 3-7, 1957, were red letter days for the 300 women who attended the Second Conference on Missions held at The Inn, Buck Hill Falls, Pennsylvania. A full report will appear in the June issue.*

Vincent April Camera Shop, George Clark, Photographer

Four local women were delegates: Mrs. W. Curtis Drake, Haverton, Pennsylvania; Mrs. Alfred Gant, Sylacauga, Alabama; Mrs. Howard A. Overman, St. Paul, Minnesota; and Mrs. T. Haller Jackson, Shreveport, Louisiana.

Vincent April Camera Shop, George Clark, Photographer

Food for thought was presented to the six youths and student delegates by Mr. Willard Bass, Superintendent of the Navajo Mission School, Farmington, New Mexico, and Miss Marian Warner of India.

Vincent April Camera Shop, George Clark, Photographer

Dr. James K. Mathews, Associate General Secretary of the Division of World Missions, led a Bible Study on the Gospel of Mark. Other speakers included Dr. Henry Pitt Van Dusen, Dr. W. Vernon Middleton, Rev. Tracey K. Jones, Jr., Bishop W. Earl Ledden and Dr. Nels Ferré.

Vincent April Camera Shop, George Clark, Photographer

Work groups were held each afternoon. Mr. Hazard F. Parks, Head Resident of Marcy Center, Chicago, Illinois, presented present day tensions to the group led by Mrs. Charles W. Mead.

Vincent April Camera Shop, George Clark, Photographer

With Miss Rosa Mae Butler as pianist and director of the hymn singing and Miss Evelyn McGarrity as the soloist, music was an integral part of the program.

Fellowship was rich. In spite of the noise in the dining room, friendships were cemented and new acquaintances were made around the tables at mealtime.

Vincent April Camera Shop, George Clark, Photographer

A colorful exhibit of pictures and materials was displayed. Mrs. J. Fount Tillman, President of the Woman's Division, points out an interesting picture to (left) Miss Lillian A. Johnson, Secretary of the Wesleyan Service Guild and Miss Elizabeth Marchant, Secretary of Visual Education.

Quiet periods for meditation included a prayer vigil from 6:00 to 9:00 each morning in the Prayer Room.

Vincent April Camera Shop, George Clark, Photographer

Vincent April Camera Shop, George Clark, Photographer

ALASKA — winter wonderland

by MRS. C. P. HARDIN

Mrs. Hardin, the chairman of the Department of Work in Home Fields, and Miss Emma Burris, executive secretary of Social Welfare and Medical Work, flew to Alaska in January for consultation on the work at the Seward Sanatorium.

MY FIRST impression of Alaska was that of a winter fairyland. As we landed at the Anchorage airport early in January, ice, snow, and ice fog covered everything in sight. The "sun dog" (a rainbow in reverse) added to this beauty, reflecting its colors on the whiteness all about us as the sun set at three o'clock in the afternoon not to appear again until about nine o'clock the next morning. However, we soon learned that working hours in the projects of the Woman's Division in Alaska are not determined by the rising or the setting of the sun.

Alaska, the fastest-growing population area under the American flag, is both rich and poor. It is privileged, and it is handicapped; it has resources and needs. Some of these needs are new—the result of an increased population—and some have been there a long time. They include:

work opportunities that will help make use of the natural resources of the Territory;

health services that will not only continue to fight tuberculosis, a long-time scourge, but will create also a healthful standard of living in the small villages as well as in the cities.

rehabilitation programs that will enable those who have had tuberculosis to lead a normal life again;

facilities to care for homeless children who have no security and to help them become strong and useful citizens; and

educational, recreational, and spiritual resources to develop the Christian leadership so needed on this challenging frontier.

The Woman's Division of Christian Service is meeting some of the many needs of the Territory through the hospitals, children's home, and community center. For twenty-five years Seward General Hospital, housed in a frame structure which was an abandoned schoolhouse, has served not only the people of the Kenai Peninsula but those who come from the remote islands. The hospital staff has carried on in a remarkable way under severe handicaps. They all rejoice over the new building, modern in all of its facilities, which will open its doors in a few months. It will afford new and wider opportunities for service. The nurses of Seward General live in the Wesleyan Service Guild Nurses' Home with the nurses from Seward Sanatorium.

Also in Seward is the Jesse Lee Home. It is very attractive in the new coat of paint on its four buildings which house more than one hundred children. During the war these buildings were camouflaged, and they wore that same coat for many years. The Home is a busy place. It gives the children interests and responsibilities which make them feel that Jesse Lee is their home. At the same time these children receive education and spiritual instruction and guidance which will help them to become useful members of society.

In a building abandoned by Fort Raymond after World War II, Seward Sanatorium continues to meet the needs of the tubercular. The Rehabilitation Center which is maintained in connection with the Sanatorium is providing a program that will serve the patient long after he has left the "San." It is a program which will help him find employment in the community to which he goes. As the periods of activity allowed the patient are lengthened members of the staff encourage him to find an interest and a vocation.

The therapy of the Rehabilitation Center is a direct contribution to cure, according to the doctors; for it helps the patient to find an interest outside himself, and this helps the healing process. Activities are many and varied: native handicrafts using ivory, fur, gold nuggets, or animal skins, or drawing and painting for those who wish to work with their hands. Some of the patients are more interested in attending classes in retail merchandising, shoe repairing, typing, bookkeeping, photography, or sewing.

Many of the women are particularly interested in learning nutrition and practical household helps that will mean much when they return to their village. Some patients help with the radio station operated within the "San" itself; others work on the monthly paper of the Sanatorium, *San Chat*, which carries news of interest about the activities and people in the "San" and those who have formerly been patients.

All of these interests work together to help in the rehabilitation of the patient. He leaves the Sanatorium better prepared to face the problems of community life and with a better chance of economic security.

Alaska is growing, and its growth is an ever-increasing challenge to Christian workers.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

As you read these pages you will be conscious of the fact that you are completing the first year of the quadrennium. Taking stock of progress toward the quadrennial goals will be important as your Woman's Society or Wesleyan Service Guild looks toward the new year. Your job of stock taking is essential in order to know (a) what phases of the quadrennial program have been undertaken, (b) what phases should be continuing emphases, and (c) what new action should be undertaken in 1957-58. The following suggestions may be helpful as you and your committee evaluate your work:

1. If a new secretary of Christian Social Relations (or chairman for Guild) has been elected, why not invite her to listen in to your evaluation.

2. Three printed tools * are minimum essentials: *The Handbook* (1956-60); *Activities for 1956-57;* and THE METHODIST WOMAN. An essential visual aid is the filmstrip "This Is Christian Social Relations." **

3. Copies of the three reports you have sent during the year will refresh your memory.

4. Have available also the file of your communications from your district or conference officer.

5. Have available also copies of other resources—leaflets, pamphlets, books, magazines, clippings, scrapbooks.

6. Try to write answers to the following questions so that your successor will find your answers helpful. Remember how important records in year-to-year files are to new officers!

(a) *What channels have you used to promote the program of Christian Social Relations?*

Regular meetings of the Woman's Society and Wesleyan Service Guild. Yes ☐ No ☐

Circle meetings. Yes ☐ No ☐

Other organized groups in the church. Yes ☐ No ☐

Church-wide channels for temperance, world peace, race relations, citizenship. Yes ☐ No ☐

Interdenominational groups. Yes ☐ No ☐

Nonchurch community agencies. Yes ☐ No ☐

(b) *What special study and activities were undertaken?*

Citizenship Brunches. Yes ☐ No ☐

World Understanding Workshops. Yes ☐ No ☐

Alcohol Education. Yes ☐ No ☐

Emphasis on needs of children and youth. Yes ☐ No ☐

Ratification of Charter of Racial Policies. Yes ☐ No ☐

Study and implementation of Charter of Racial Policies. Yes ☐ No ☐

Active concern for legislation:

In Congress. Yes ☐ No ☐

In state. Yes ☐ No ☐

In city or county. Yes ☐ No ☐

Study and active support of United Nations. Yes ☐ No ☐

(c) *What amount of the cultivation fund did you and your committee use in the promotion of Christian Social Relations and for what purpose?*

(d) *Did you make recommendations to your successors for consideration as they plan for 1957-58?*

The next two pages of this magazine should be carefully read and discussed by your committee before filing them with your resources on Human Rights. You have probably already secured a copy of the new *Christian's Primer of Human Rights.* (Price 35 cents, from Literature Headquarters.) Probably, you have made note also of the recommendation of the Woman's Division concerning one possible use of this *Primer* by conference and district secretaries. In addition, plans might well be worked out so that local secretaries would send copies of the *Primer* and a covering letter to members of their state legislature and city or county governments. (Your May and October, 1957, copies of THE METHODIST WOMAN will provide major resources for planning your Human Rights Day observance. You may wish to keep this in mind as you take stock and look ahead.)

Please note page 20, "Toward Freedom From Alcohol" in this issue. Read the suggestions carefully, consult with your pastor, and be governed accordingly.

As we begin our second year of work this quadrennium let us work with greater insight and courage in the spirit of Christ to understand our changing world with its seething, unused resources for peace.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

NOTE: Why not write the story of one of your most effective activities and mail it with your June 1st report?

* Available from Literature Headquarters.

** Available from Office of Visual Education, Miss Elizabeth Marchant, 150 Fifth Avenue, New York 11, N. Y.

Human Rights Covenant and United States Policy

TO MOST people in the United States, whether we do or do not sign covenants does not seem an emergent issue. However, in many parts of the world, people regard United States' failure to sign the principal covenants related to the broad field of human rights already adopted by the U.N., as a great disappointment. These covenants are the *Convention on Genocide*, the *Convention on the Political Rights of Women*, and the *Convention on Maintenance Obligations*. The Convention on Genocide was adopted in 1951. To date thirty-one nations have ratified it. The Convention on the Political Rights of Women was adopted in 1953, and twenty-six nations have ratified it. The Convention on Maintenance Obligations was adopted in June, 1956, and has not yet been ratified.

Two other covenants are also in preparation which the United States has stated it would not present to the Senate for ratification. This action is not intended to indicate any objection to the content of the covenants. The United States originally worked very hard on the Genocide Convention, for example. However, political forces advocating the limiting of treaty powers, and individuals and organizations appealing to the public by "scare tactics," have combined to make the climate unfavorable to the adoption of the covenants by Congress. It is important that Christians should understand these seven things about the ratification of treaties:

1. The historic treaty-making machinery provided by the Constitution gives to the Senate of the United States and to the President full authority for making treaties. In considering whether this should be changed, it is essential to consider whether any better safeguards should be provided than the present sharing of responsibility. It is the view of the Woman's Division that this process is responsible and adequate and should not be altered.

2. The present position of the United States provides that no treaties of any nature will be presented for ratification. It is the position of the Woman's Division that each treaty should be judged on its merits.

3. The position of those practicing "scare tactics" must be carefully examined. These groups often fail to state explicitly, in terms that can be investigated and proved or disproved, just what the dangers in treaties really are.

4. No United Nations covenant becomes binding upon any nation until that nation has itself ratified it by its own legal machinery. Each covenant provides that the country ratifying it shall make the provisions of this covenant (treaty) part of its own domestic law.

5. No treaty can take precedence over the Constitution of the United States. (Note: A covenant ratification follows regular *treaty* procedures.)

6. No covenant, after it has been ratified by member nations, can be amended without the vote of those nations.

7. It is also important to study the covenants and evaluate their content. For example:

(a) *The Genocide Convention* would, for the first time in the history of the world, make wholesale destruction of any national or ethnic group, or the advocating of such destruction, a crime.

(b) *The Slavery Convention*, when it is ready, will supplement the existing inadequate Slavery Convention, and legally punish all aspects of slavery, particularly those which apply to women and children.

(c) *The Convention on Maintenance Obligations* will make it possible for abandoned families to secure support from the husband and father even though he has crossed an international boundary.

(d) *The Convention on the Political Rights of Women*, while it would not in any wise change the privileges enjoyed by the women of the United States, would be very important in many countries as a means of exerting pressure to secure political rights for women.

(e) *The Covenants on Human Rights*, when they are prepared satisfactorily, are intended to give legal substance to the human rights defined in the Universal Declaration of Human Rights.

Each of these covenants has an important function to fulfill in the gradual development of a world in which everyone can enjoy the dignity befitting a son of God. The position which the United States is taking at present is that covenants are not the best way to encourage nations to raise their standards as high as they should be. Most of the nations of Africa and Asia do not agree with this position. They feel that such covenants can be used as tools to help governments assume their responsibilities as rapidly as possible.

Today's world, unfortunately, is capable not only of rapid communication, but also of rapid misunderstanding. The position of the United States in regard to ratification of international covenants ha

caused misunderstanding, for example, between this country and the Afro-Asiatic countries, to whom the question of covenants is important. They believe that covenants will serve to improve conditions in the broad area of human rights. This misunderstanding is very serious, because of the rising importance of these Afro-Asiatic nations in the making of world policies.

In deciding whether we ought to continue to say automatically that we are not interested in covenants, we should consider carefully the psychological effect of this action. Since the impulses toward betterment of conditions expressed in the United Nations have been so characteristic of the great documents of American liberty, it might be worth a great deal to put full United States support behind them. Certainly no citizen ought to abandon the idea that we may move forward through the use of these covenants, without first reading and examining them carefully with an eye on both our national welfare and that of peoples around the world.

In the *Christian's Primer of Human Rights* one chapter is devoted to background information and answers to questions about Human Rights Covenants. The following excerpts from that publication have great pertinence as Christian citizens try to fulfill their obligation and make their voices heard.

Question 1—Does the Covenant threaten the personal rights of Americans, which are protected by the Constitution?

Answer—"The answer to this question is 'no.' Limitations on rights permitted under the Covenant . . . will not lessen rights enjoyed in the United States. In the first place, the limitations are permissive, not mandatory. In the second place, the Draft Covenant contains a provision that the Covenant is a minimum standard and may not be used to lower the rights in any country where they are greater than those in the Covenant."—Office of Public Affairs, Department of State.

Question 3—Does the Covenant permit limitations on freedom of worship?

Answer—"Just like American law, the Covenant provides for complete freedom of religion except for limitations necessary to protect the interests of society. This type of limitation is precisely the kind that has obtained in our country throughout the greater part of its history. . . . At least twenty-five state constitutions contain provision which resemble the limitation paragraph in the present Covenant.

"For example, a nudist parade cannot march down Fifth Avenue; public morals would thereby be offended. Public safety laws permit only a specified number of people to assemble in a public building such as a church. . . . We accept these limitations without thought or complaint because we . . . consider them necessary for the public welfare. And such limitations are permitted not only under the constitution of the several states, but also under the Constitution of the United States."—O. Frederick Nolde, Commission of the Churches on International Affairs.

Question 4—If we ratify the Covenant, does that mean that American citizens will be governed by a United Nations law instead of the laws of the United States?

Answer — "Definitely not. Americans will be governed, as always, only by laws passed by their own legislatures. The Covenant is clearly intended to be a so-called 'non-self-executing treaty' and its provisions could not and would not become effective within the United States before implementing legislation were adopted by Congress. . . . In order to make clear this intent there is included in the Draft Covenant the following language:

> "'*Article 1* (2) Where not already provided for by existing legislative or other measures, each State undertakes to take the necessary steps, in accordance with its own constitutional processes and with the provisions of this Covenant, to adopt within a reasonable time such legislative or other measures as may be necessary to give effect to the rights recognized in this Covenant.'"—John M. Cates, Jr., State Department Officer in Charge of U.N. Human Rights and Cultural Affairs.

Question 5—Will the Covenant override the Constitution and Acts of Congress?

Answer—"Being a treaty, the Covenant is equal in status to an act of Congress, and whichever was enacted most recently would prevail. The Constitution, however, is superior to all laws and treaties . . . under established doctrine, if a treaty attempted to impose an obligation, fulfillment of which would impair Constitutional guarantees, it would be invalid in American law."—Quincy Wright, Professor of International Law, University of Chicago.

". . . the [Supreme] Court has unequivocally stated that, '. . . the [treaty] power does not authorize what the Constitution forbids.' . . . if a treaty is in conflict with an existing law of the United States, Congress can assume supremacy of the law simply by re-enacting it."—Committee on Federal Legislation and Committee on Interna-

tional Law, Association of the Bar of the City of New York.

Question 8—Does the Covenant recognize that human rights flow from the inherent dignity of the individual, not from governments?

Answer—"It clearly states that 'the rights and freedoms recognized in this Covenant flow from the inherent dignity of the human person.' The rights and freedoms are not granted in the sense that a government has the power to give or to take away. . . . While seeking ultimately to have any international approach to human rights founded upon the belief in man's nature and destiny as a child of God, every intermediate effort to impose the view that rights are granted by any human agency has been and must continue to be firmly opposed."—O. Frederick Nolde.

Question 9—Since the rights of Americans are protected under the Constitution, why are we interested in the Human Rights Covenant?

Answer—"If we could isolate the United States from the rest of the world, we would not need the Covenant; we have our own Constitutional protection. However, the United States is not isolated; United States citizens are constantly traveling abroad, and our peace, security, and prosperity are tied in with the security and prosperity of the rest of the world. Therefore, we gain by helping to raise standards in the other areas. In many countries individual rights are not protected as fully as in the United States. We cannot expect other nations to raise their standards even to a minimum if we do not openly show our support for at least that minimum."—Office of Public Affairs, Department of State.

Toward Freedom From Alcohol

The Methodist *Discipline* provides for a local church *Committee on Temperance* or a *Commission on Christian Social Relations.* The latter would serve as a planning group for the program of temperance, world peace, and social and economic relations. At the January, 1957, Annual Meeting, the Woman's Division called upon Methodist women to work in every possible way to strengthen this program in the local church. Special attention was called to the *Local Church Emphasis Booklet No. 5 on Social Concerns.* (Available from The Methodist Publishing House, price 15 cents.)

As one means of strengthening the temperance program in the local church the following recommendation has been made by the Board of Temperance:

> In keeping with the quadrennial emphasis on the local church, we propose a study-survey using the study guide, "Developing a Program of Action Toward Freedom From Alcohol," which is found in the *Local Church Emphasis Booklet No. 5 on Social Concerns.*
>
> 1. In churches where there is a Committee on Temperance or a local church Commission on Christian Social Relations, we suggest that this group encourage the study-survey.
>
> 2. In churches where there is not a Committee on Temperance or a local church Commission on Christian Social Relations, *we recommend that the secretary of Christian Social Relations of the Woman's Society of Christian Service and/or a representative of the Methodist Men's Club take the initiative in instigating this study.* (Italics ours.)
>
> 3. A questionnaire or report form has been prepared that may be used in reporting the results of this local church survey (1) to the quarterly conference of the church and (2) to the General Board of Temperance.
>
> In line with this action the following report form is submitted for your guidance. You may wish to answer these questions on a separate sheet and return at once.

Questions to Be Answered

Name of Church_____

Address_____

Conference_____

Jurisdiction_____

1. Do you have a Committee on Temperance? Yes ☐ No ☐ *or* the Fifth Commission on Christian Social Relations? Yes ☐ No ☐
2. What is the name and address of the chairman, or the one individual who is responsible for temperance education in your church?_____
3. If you do not have a Committee on Temperance or the Commission on Christian Social Relations, will you help the pastor to organize one, suggesting the possible membership that is included in the *Local Church Emphasis Booklet No. 5 on Social Concerns?*_____
4. When the committee or commission is organized will you please send the name and address of the chairman or key person to the Reverend Donald Kuhn, Director of Organizational Activities, General Board of Temperance, 100 Maryland Avenue, N.E., Washington 2, D. C._____
5. Do you need outside help in preparation for local church study-survey of temperance program? Yes ☐ No ☐

_____
Signature of person making report

_____
Address

_____
Office you hold in local church

_____
Date

WESLEYAN SERVICE GUILD

GUILD REPORT FROM CALCUTTA

Enroute home from a two-year sojourn in Japan, Miss Marion Lela Norris aveled extensively during the past years. While in Calcutta, she picked up a eport from a Wesleyan Service Guild and sent it on to the Guild office. We re sharing excerpts from the report given by the president, Miss Smriti Das.

THE Wesleyan Service Guild of Central Bengali Church was started by Miss Smriti Das in 1952. The first meeting of ur Wesleyan Service Guild was eld on the twenty-sixth day of uly of that year. At that meetng Miss Das gave a short history f the origin of the Wesleyan Servce Guild in North and South merica. She also mentioned the ctivities of the Wesleyan Service Guild. In response to her talk, wenty-eight women enlisted their ames as members. Our first presient was Miss Susangini Das who eft us last year to be with the ord. The executive committee onsisted of the president, vicepresident, treasurer, and secretary. Now we have two more members n the committee—a secretary of Promotion and a coordinator.

We have our regular meetings on he third Saturday of every month. The meeting begins with a short evotion. Each member takes her urn conducting this meeting. Every month we discuss the life of ome Christian woman. Sometimes e have outside speakers. After ur devotion we discuss the goal or the month. To carry out our ear's work effectively we follow he program prepared by the executive committee of our Conference Woman's Society of Christian ervice.

The membership list of these five ears is as follows: 1952, 28; 1953, 3; 1954, 23; 1955, 25; 1956, 30. Most of the members are schooleachers, but now we have some urses also.

Money is received by: pledge, sale and variety show, selling tiffin, individual mite box.

Social work for the last quadrennium — 1952-1956 — included: Tiffin to poor children in school; school fees for some needy students; visits to hospitals and distribution of fruits, sweets, pictures, and magazines; letters and cards to the sick at home and in hospitals; help to some tuberculosis patients in cash and kind; distribution of old garments to needy people in Pakistan; help to the floodstricken in cash and kind; visiting homes of our members; contact with the Woman's Society of Christian Service of our church by invitation to our special meetings; special treat to children in August when we observe Baby Fold Month; help to our church in cash and kind; visit to some Hindu homes and preaching of the gospel to them; raising money for centenary project; distribution of old garments in villages and in some of the local churches and mission centers; teaching in the Sunday school; singing in the choir; and Communion stewards.

Our centenary project for this year is to give financial help to some needy student.

I would like to stop here with the following verse from the Bible: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The Spirit of our Lord Jesus Christ has indeed inspired the members to take active interest and to show willing cooperation in carrying out the work of our Wesleyan Service Guild.

Miss Marjorie Waite

My Visit to India

By MARJORIE WAITE

Miss Marjorie Waite, an active member of the Wesleyan Service Guild of First Church, Des Moines, Iowa, and conference Guild chairman of Missionary Education, was one of the members of the Methodist India Centenary Tour sponsored by the Division of World Missions and the Joint Section of Education and Cultivation. Dr. Karl Quimby, director of the tour, spoke very highly of her contribution in the group. Miss Waite has given eight speeches on her trip to various groups in her own church, has spoken to the Y-Teens, the American Association of University Women, and other groups in Des Moines in addition to the talks she has given in conference and local Guilds and Woman's Societies. The Guild office would like to share some of the descriptions of her trip and her impressions of India.

IT WAS my rare privilege to be a member of one of the round-the-world, mission-centered tour groups whose major objective was to attend the Methodist Centennial Celebration in Lucknow, India. I do not use the word "rare" lightly. It is not often that there is such a combination of circumstances and events featuring the triumphant completion of one hundred years of Methodism's activities in India against a background of world tensions, and with its opportunities to view firsthand the unfolding of proud new nations whose future courses may well play a tremendous part in the destinies of us all.

I found it hard to bring myself to spend what, to me, was a very

large sum of money visiting missions, when I knew how amazingly far those same mission people could stretch those American dollars if they were contributed to the work. It was a quotation from Bishop Pickett, whose heart, faith, and untiring efforts are in India, that convinced me that it was right to go. He said that the time had come when these personal contacts were perhaps even more important than our contributions. And now that I have been there I am sure that he is right.

Not only have I seen the Taj Mahal gleaming gemlike in the brilliant sun, against a backdrop of heavenly blue sky and billowy white clouds, or sleeping quietly in the soft moonlight, but I have seen India in all of its varied facets.

I have seen the beauty of its landscape and held my breath at the glossy greenness of its wide-spreading trees and the brilliance of its graceful hibiscus flowers. I have squatted on the floor among the little children attending school in churches, on verandas or in fine mission classrooms, and I have bent my head to receive their garlands of lotus flowers.

I have attended an Indian labor union meeting and shaken hands with the gracious, humble President of India and have been served tea in his mansion—palatial for all of its quiet, simple artistry. I have picked my way around people bedded down for the night on the sidewalk—the only home some of them know.

I have struggled for a place on a third-class *bogie* of an Indian train, along with two gracious, timid young Indian schoolteachers, and ridden in first-class *bogies* where the little bearer who served our car brought in the bedrolls and made up our bunks, or brought us hot coffee for our box lunches—always when the train stopped at a station, for there is no communication between the cars.

In schools, hospitals, colleges, and churches at the mission stations around the world I have been entertained most graciously by missionary and national workers. I have ridden in fine cars, down tree-lined highways, in jeeps, in rattledy-bang busses, in carts, and on river boats while going out into the country to visit the villages in India, Burma, and the Philippines.

My heart has been deeply stirred in the wonder of what these selfless mission people, the young and the not-so-young, both national and foreign, have done and are doing for these people in their terrible need. And I came home determined to tell the story better and to be less selfish in my own efforts to back their tireless labors. I returned home walking on the clouds, knowing that for me things will never be quite the same again. My great hope is that the glory, the challenge, and the renewed faith of the whole experience will never wear off.

ACTIONS OF THE STANDING COMMITTEE — ANNUAL MEETING, JANUARY 4-6, 1957

Elections: Mrs. B. F. Russell was elected vice-chairman, and Miss Frieda Blum, secretary, of the committee.

Magazine and Picture Fund. For the past years the *International Journal of Religious Education* has been given to every missionary, deaconess, and/or institution of the Woman's Division. Because enough money has now accumulated so that the service can be expanded, it was voted to broaden the scope of the fund to include gifts of such materials as filmstrips and books. This is to be done through Library Service. A picture, "The Pool of Bethesda," by Frank Wesley, is to be given to Hiroshima Center, one of the Guild Special Interests. A sum of $5,000 is to be provided for Christian Literature in Foreign Fields.

Designated Giving. The committee approved the statement of Designated Giving as it appears in the *Record and Report Book for the Treasurer of the Wesleyan Service Guild*, page 2.

Materials for New Guilds. It was voted that simplified organizational directives be mimeographed for new Guilds.

Pilot Group. Last fall, eight Guild members from the area around Chicago came together for a week end to discuss the problems, strong points and possibilities of the Wesleyan Service Guild and to evaluate its program from the viewpoint of the local woman. The group was a cross section of vocations, races, conferences, and jurisdictions. Upon hearing the fine report, the standing committee felt that it would be profitable to have two other such week-end meetings in different geographical areas.

Coaching Conferences. It was proposed that the Coaching Conferences for this year be based on the creative use of resource materials.

Guild Weekend. It was voted that the alternative theme for the 1957 Guild Weekend be, "To Serve the Present Age," with the theme hymn, "A Charge to Keep I Have."

Statement on Young Women in the Older Youth Department. It was recommended to the Woman's Division, upon concurring action by the Committee on Youth Work, that the following statement be used in describing the relationship between the Youth Department and the Wesleyan Service Guild:

Many girls who are in the older Youth Department of the MYF are employed. Whenever a young woman who is employed is already participating in the MYF, she should be urged to continue her relationship in this respect. It is quite possible that she will also be invited to become a member of the Wesleyan Service Guild. It is possible for her to participate in both groups if she wishes to do so.

This statement was approved by the Woman's Division.

Life Membership Pins. It was voted to recommend to the Woman's Division that there be Honorary Life Membership Pins, and Honorary Life Patron Pins with the letters W. S. G. as on the Guild Life Membership Pin. This was approved by the Woman's Division.

Recommendations. The following recommendations were approved by the standing committee: (Others were made, but have not yet been referred to the proper committees.)

Spiritual Life:

It was recommended

That the *Prayer Calendar* be used at Guild Weekends, especially in the worship services.

That greater emphasis be placed on the use of the Spiritual Life study books; that Guilds be urged to use this study as one means of enriching their spiritual lives; that the book be placed on the Spiritual Life Book Shelf and be made available to Guild members.

Missionary Education:

1. The following suggestions were made for giving missionary education a more personal appeal:

   That Chairmen of Missionary Education encourage the use of the *Prayer Calendar* by individual members.

   That missionaries be used at meetings when available, either on the program or for fellowship.

   That a "Trip With a Mission" to Woman's Division projects be organized where suitable. Slides made on such trips should be used in programs later.

   That jurisdiction chairmen keep in touch with any Guild missionaries or deaconesses who have gone out from their area.

2. It is felt that a church-wide program on missions is valuable in that it makes information about missions available to all members of the church and encourages cooperation between the Guild, Woman's Society and other groups. Two suggestions for such a program are given:

   a. That the Guild Chairman of Missionary Education offer encouragement to the pastor and Commission on Missions in putting on a church-wide mission study.

   b. That the Guild Chairman of Missionary Education urge the unit to offer leadership in planning an open meeting on Recruitment for all church groups. "Reply to Reality" can be used. The showing of the film should be preceded by proper preparation, suggestions for which are made in a leaflet which accompanies the film.

Christian Social Relations:

1. We recommend implementation of the Charter of Racial Policies:

   a. by continuing to emphasize and interpret the Charter.

   b. by presenting the Charter at Guild Weekends with a view to meeting conference, district, and local situations.

   c. by making copies of the Charter available to every local Guild. (Order from the Department of Christian Social Relations, 150 Fifth Avenue, New York 11, New York.)

2. We recommend that the Wesleyan Service Guild study and accept the recommendations of the Department of Christian Social Relations adopted at the 1957 Annual Meeting of the Woman's Division of Christian Service. (See March issue of THE METHODIST WOMAN.)

3. We recommend that the Wesleyan Service Guild give special consideration to the study course in the area of Christian Social Relations.

4. We recommend that the Wesleyan Service Guild seek to determine a code of Christian ethics needed in everyday life.

5. We recommend that Wesleyan Service Guild members take a more active, intelligent part in civic and community activities. We recognize that this entails acceptance of political responsibilities.

Promotion:

It is recommended that major emphasis during the year be on membership through organized visitation, climaxing with Guild Month, January, 1958. This emphasis is to be stressed in Guild clinics this summer.

Status of Women:

It is recommended

That all conference secretaries of the Guild be urged to impress on the local Guilds the importance of interpreting the place and responsibility of women in the church.

That if Guilds are not using the Service Activity Cards, they be urged to make a church-wide survey of leadership resources of business and professional women in the church, keep an up-to-date file of these cards and make the information available to those responsible for finding leadership within the church.

That Guilds be urged to become more aware of the World Federation of Methodist Women and its work.

1957-1958 Calendar of Special Interests

for the Woman's Society of Christian Service and the Wesleyan Service Guild

This calendar lifts up a few activities as a suggested guide for the year. Add other items from the lists of activities presented on the following pages to meet the needs of your Society.

The *Program Book* and *Worship Booklet*, "The March of Missions," and articles from THE METHODIST WOMAN and WORLD OUTLOOK are essential for informative programs on the work of the Woman's Division. Make plans early and secure all necessary material well in advance of need. Unless otherwise noted, order all literature from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

- The secretary of Promotion should see that all reports are mailed by October 1, February 1, and June 1.
- The treasurer should remit quarterly receipts to conference (or district) treasurer by August 5, November 5, February 5, and May 10.

June

Vice-President: Present program plans to the executive committee.

Treasurer: Present recommendations from Committee on Finance on methods to secure funds for total budget.

Missionary Education: Familiarize yourself with the spread in the June issue of THE METHODIST WOMAN for the 1957-1958 study materials.

Student Work: Cooperate in church plans for observance of Methodist Student Day (second Sunday).

Youth Work: Help in making it possible for youth to attend camp, institute, or assembly.

Children's Work: Present summer plans to Woman's Society.

Spiritual Life: Organize Committee on Spiritual Life.

Literature and Publications: Study the new *Catalogue* carefully.

July

Student Work: Send *Student Information Cards* to Methodist campus Director of Religious Life, Director of Wesley Foundation, or to pastor of the church before August 1.

Children's Work: Take advantage of summer training opportunities.

Supply Work: Plan a summer Christmas party and take an offering for Cash for Supply Work.

Status of Women: Secure and study all available materials on Status of Women, including *Handbook, A Guide*, the *Discipline* of The Methodist Church.

Discuss the "status" of this work in the executive committee and poll opinions on the need for this office; the range and area of activity. Send conclusions and convictions to chairman of the standing Committee on Status of Women by August 1.

Literature and Publications: Secure Christmas gift subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

December

Christian Social Relations: Cooperate in church-wide observance of Commitment Sunday and Human Rights Day.

Student Work: Cooperate in plans for Student Recognition Day. Welcome students home with fellowship tea.

Children's Work: Assist in plans for missionary units in church school and additional sessions.

Spiritual Life: Keep Christ in Christmas plans.

January

Promotion: Participate in observance of Epiphany, January 6, with especial attention to new members.

Missionary Education: Cooperate with pastor and Commission on Missions in the church-wide study.

Christian Social Relations: Observe Church and Economic Life Week.

Wesleyan Service Guild: Guild Month. Publicize the Guild. Plan with Woman's Society for joint meeting.

Youth Work: Cooperate in plans for youth in church school of missions.

Children's Work: Share in presenting missionary units in church school and additional sessions.

Spiritual Life: Present stewardship.

Literature and Publications: Order *Eighteenth Annual Report.*

September

Vice-President: As chairman of the Committee on Program distribute *My Date Book* which includes program calendar.

Treasurer: With secretary of Promotion make plans for financial promotion.

Promotion: Cooperate in furthering fellowship through local church activities.

Missionary Education: Present the study plans for 1957-1958 which have been recommended by the Committee on Program.

Christian Social Relations: Continue work on Citizenship Brunches.

Youth Work: Counsel with World Friendship Group of Girls in their planning; provide the program material *Boundless Adventure.*

Children's Work: Meet with council of children's workers.

Spiritual Life: Use the enrollment service for Fellowship of Intercession. (See the July-August issue of THE METHODIST WOMAN.)

Literature and Publications: Order material for Week of Prayer and Self-Denial at least three weeks before the observance.

October

Vice-President: Assist in observance of United Nations Day and Week of Prayer and Self-Denial.

Treasurer: Help to promote offering for Week of Prayer and Self-Denial.

Missionary Education: Present suggestions for action following study.

Christian Social Relations: Cooperate in observance of U.N. Week and UNICEF Trick or Treat at Halloween.

Spiritual Life: Cooperate in observance of Week of Prayer and Self-Denial.

Supply Work: Pack a Christmas box for institution in Home Fields according to askings.

November

Vice-President: Present the World Federation of Methodist Women.

Promotion: Evaluate the effectiveness of the work for the past six months.

Christian Social Relations: Cooperate in World Community Day.

Student Work: Entertain students from overseas, especially during holidays.

Youth Work: Tell about plans for promoting Christian Outreach in the MYF.

Status of Women: Continue to work in church-wide survey of leadership resources using the Service Activity Cards.

March

Missionary Education: Begin the study of Mark, *Disciples to Such a Lord.*

Wesleyan Service Guild: Hold a Lenten Communion Breakfast arranged by Committee on Spiritual Life.

Student Work: Suggest to the Committee on Program that a deputation team of students from nearby college be invited to lead a worship service for the Woman's Society.

Children's Work: Attend vacation church-school institute.

Literature and Publications: Order materials to be used on Officers' Training Day.

April

Treasurer: Call a meeting of Committee on Finance to prepare the 1958-1959 budget. Urge all members to complete pledge payments.

Promotion: Be alert for district and subdistrict meeting dates.

Literature and Publications: Work for renewals and new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK during the annual drive this month.

May

General: Adopt budget; elect and install officers; plan Officers' Training Day; plan for representation at Summer School of Missions; change circle membership.

President: Report on year's work.

Vice-President: Committee on Program meets to evaluate year's programs and begin plans for next year.

Treasurer: Be sure all available funds are forwarded to conference (or district) treasurer by May 10.

Promotion: Send list of newly-elected officers with complete addresses to district secretary of Promotion.

Missionary Education: Begin the study, *In Every Place a Voice.*

Christian Social Relations: Cooperate in May Fellowship Day and Family Life Week.

Literature and Publications: Order copies of *Program Book* and *Worship Booklet* for 1958-1959.

Supply Work: Recheck list of askings for year, making sure that all requests on the accepted list have been met by the Society.

R. Rickarby

MRS. J. FOUNT TILLMAN
President, Woman's Division of Christian Service

A Letter to the President

Dear President:

As we near the end of the first year of this quadrennium we are drawn together in unity of spirit an identity of purpose. No one of us would claim to merit the title of "leader," but each of us would striv to be a worthy disciple of the Greatest of All Leaders. Only as His spirit is revealed through us do we jus tify our calling. We realize that responsibility makes the office of president a burden but at the same tim a privilege and a great joy.

Some of you may remember an officers' installation service printed in THE METHODIST WOMAN a few yea ago. In it each officer or secretary of a line of work was given a bit of colored ribbon symbolizing her respon sibility. The president was given a bundle of all the ribbons in token of her over-all responsibility. In tha connection it would be well for each of you to scan all the letters in this issue of THE METHODIST WOMA so that you may have a broad understanding of the total program of the Society. Of course, you will als have *A Guide* and the *Seventeenth Annual Report* which carries our quadrennial symbol and the theme as it title, *The Spirit of Christ—for All of Life.*

It is interesting to note that the emphases in the local church for this first year of the quadrennium ar commitment in spirit and effectiveness in organization. Our commitment is to the goal "The Spirit of Christ and through our Woman's Societies and Guilds we seek to demonstrate the effectiveness of that goal in "A of Life."

Do you ever have an informal session with your official "family" to talk over the program of the Societ and its effectiveness in the church and community? If yours is a large Society you should be familiar with th leaflet on "Circles," especially its outline of a circle quiz. It gives a check list to evaluate the effectivenes of the organization as a whole. These instructions to circles may offer suggestions for you as president i encouraging greater participation in monthly meetings of the Society.

Through the smaller circles we have an intimate fellowship, but through the Woman's Society we hav a widening fellowship. Our interpretation of a "widening fellowship" is being tested as never before. Your is the responsibility of cultivating that larger concern and that greater outreach.

We live in changing times amidst moving populations with increasing problems of adjustments to commu nity, national, or world tensions. No family is an island. What affects childhood and youth in Asia or Afric affects the children and youth in homes in the United States—and the contrary is also true. What a tim this is to face the challenge of leadership of a Woman's Society of Christian Service! The spirit of mis sions which activated those who founded the organization now becomes the missionary spirit which motivate all our endeavors.

Try to attend a Summer School of Missions and Christian Service, the educational seminars, and any spe cial meetings that will help you increase your knowledge, deepen your insights, and stimulate your enthu siasm. This is a world-saving task in which we are engaged. If the leader is enthusiastic there is a contagio of interest, and there is no limit to the influence of that interest.

It is easy to state problems or to concentrate on difficulties. We all have them. But we profess to know th One who has the answers! In humility of spirit let us seek His guidance. When He speaks let us liste What He advises let us do, even though it demands a commitment such as we may not have experience before. Thus we will discover our oneness in Him as we move forward together.

Yours most sincerely,

R. D. No. 1
Lewisburg, Tennessee

Sadie Wilson Tillman

Mrs. J. Fount Tillman
President, Woman's Division of
Christian Service

Vice-President

Berne Studio of Evanston

MRS. T. OTTO NALL
Vice-President, Woman's Division of Christian Service

Dear Vice-Presidents (all 31,692):

Ours is a big task of Kingdom building as we, with the Committee on Program, plan the spiritual and educational programs of our Woman's Society. It is our responsibility to help each woman in the church to deepen her spiritual life and at the same time to become informed and to participate actively in the great missionary outreach of the Woman's Society and the church.

Do share your thinking with us.

Cordially yours,

2748 Marcy Avenue
Evanston, Illinois

Frances Nall
Mrs. T. Otto Nall

CALENDAR OF ACTIVITIES

My Responsibilities

A. *To promote interests of Woman's Society*

B. *Assume duties of president in her absence*

C. *Chairman of the Committee on Program*

JUNE: meet the Committee on Program for 1957-58 to plan total program of the Woman's Society, which includes:

1. Plan monthly programs, using *Program Book* and *Worship Booklet.*
2. Advise with circles concerning programs.
3. Plan for study classes.
4. Plan for special days, and for cooperating in interdenominational days.

Present program: "Declare His Glory. . ."

JULY: Present plans to executive committee or Woman's Society for approval.
Present program: "Strangers Within the Gates."

AUGUST: Meet with Committee on Program to allocate responsibility.
Present program: "A Missionary Pilgrimage Travelogue."

SEPTEMBER: Begin study class, "Christ, the Church, and Race."
Present program: "Mission Cinerama."

OCTOBER: Observe special days.
Present program: "Our Home Mission Centers and Race."

NOVEMBER: Plan special days.
Present program: "The Mind That Was in Christ"
Committee on Program evaluates past and plans for future.
Plan study of "Japan."

DECEMBER: Observe special days.
Present program: "You Are My Witnesses."

JANUARY: Cooperate in church-wide study, "Lands of Witness and Decision."
Present program: "Japan Today."

FEBRUARY: Plan special days.
Present program: "Christian Action on the March."

MARCH: Plan special days, begin study class on the book of "Mark."
Present program: "The March of Missions in Healing."

APRIL: Plan special days, and to attend district and conference meetings.
Present program: "The March of Youth in Missions."

MAY: Attend special days, and, if possible, attend Assembly of Woman's Society at St. Louis.
Present program: "The March of Mission Dollars." Plan installation service.
Begin the study: The Social Witness of the Local Church in the Ecumenical Movement.
Committee on Program evaluates the year and make plans for next year.

D. *Present World Federation of Methodist Women*

E. *Plan and cooperate in observances of these special days:*

1957:
October 24, United Nations Day (international)
October 25-31, Week of Prayer and Self-Denial (Methodist)
November 1, World Community Day (interdenominational)
Thank Offering (no set date) (Methodist)
December 8, Human Rights Day (international)

1958:
February 21, World Day of Prayer (interdenominational and international)
A Day Apart (no set date, but during Lent) (Methodist)
May 2, May Fellowship Day (interdenominational)

F. *Send reports to the district vice-president: October 1, February 1, and June 1.*

Tools for My Work (See *Handbook for Vice-President.*)

Recording Secretary

R. Rickarby

MRS. J. ERNEST WILKINS

Recording Secretary, Woman's Division of Christian Service

ANNOUNCER: Good afternoon, ladies! This is station WDCS of the Board of Missions of The Methodist Church welcoming you at this time to its Officers' Series. This program is beamed especially to recording secretaries. It originates in Washington, D. C., and is in charge of Mrs. J. Ernest Wilkins, the recording secretary of the Woman's Division. . . . Here she is . . . Mrs. Wilkins.

MRS. WILKINS: Thank you. It is truly a pleasure to be with you this afternoon. I do not know how many recording secretaries are listening in, but greetings to all of you. In the studio are recording secretaries of the various levels who will ask questions concerning their work, which I shall try to answer. Let me introduce our questioners. Here is Miss Local; next Mrs. District; on her right, Mrs. Conference; and here is Mrs. Jurisdiction. Now ladies, may we have your questions?

MISS LOCAL: I am a brand-new secretary. What are the specific duties of a recording secretary?

MRS. WILKINS: You do what the name implies—keep an accurate record of that which transpires at each meeting. You record attendance, actions, monies received and voted out, motions made and their disposition. In other words you are the historian of your Society; anyone reading your minutes will know exactly what happened at the meeting in spite of the fact that she was absent. Of course, Miss Local, you will find that there are numerous other things which you do, but at least this gives you a start.

MRS. CONFERENCE: The people of our conference have so much to say on almost every subject raised. I don't write shorthand, so I have a great deal of difficulty recording what is said. It is frustrating; what shall I do?

MRS. WILKINS: Mrs. Conference, an accurate record does not necessarily need to be verbatim. Therefore shorthand is not necessary. What you must report accurately is the action which follows the discussion. That is most important. If discussion has been very full then make a general statement concerning it and record what the body voted to do.

MRS. JURISDICTION: Is it necessary to record the names of those who participated in the discussion?

MRS. WILKINS: In general, no. Just record the specific topic of discussion. You may, if you wish, record the name of the maker of the motion of action.

MISS LOCAL: My greatest trouble is in knowing just how to write up my minutes properly. Can you give me any suggestions?

MRS. WILKINS: This seems to be a problem for each of you, since you all are nodding your heads. Well, there are perhaps a few points to keep in mind when writing minutes:

1. Remember that minutes are a record of the meeting for which they are written. They should, therefore, contain a clear statement of date, time, and place of the meeting; the type of meeting, whether regular, called, executive, annual, or quarterly; the name of the presiding officer and those in attendance.

2. The scheduled business of the meeting is given so that it is clear what business was transacted.

3. If committees are appointed, be sure to include the membership, especially designating the chairman or convenor of each and any instructions given at the time.

4. If any committee reports are made, have the chairman give them to you immediately in writing. These can then be filed at the end of your minutes. If the reports are verbal then summarize them, including only the pertinent points.

5. If recommendations are presented, be absolutely certain to record them and the disposition of them accurately. *Recommendations should always be presented in written form. This avoids errors.*

There is, of course, much more that should be said, but I see that our time is almost up and Miss Local has another question.

MISS LOCAL: I was told that minutes should be written in permanent form. When do I prepare them in this form?

MRS. WILKINS: Immediately after the meeting. Type them, if possible, using good form and, of course, good English. As a local secretary, you read the minutes at the next meeting. Minutes of a district, conference, or jurisdiction executive meeting are reviewed by the president, sometimes by a committee, before being mimeographed and sent to the members of the executive committee. Minutes of the annual meetings usually are printed in the annual year book. Corrections should be included on the permanent record. The corrected copy should then be signed by the president and you, the recording secretary, and placed in the permanent file. It is most important that you maintain a complete permanent file.

ANNOUNCER: I am sorry, Mrs. Wilkins, but our time is up. Thank you very much for your program today.

Treasurer

Altman-Pach-Studio, New York

MARGUERITE HARRIS
Treasurer, Woman's Division of Christian Service

Dear Treasurer:

The funds which you handle in your position as treasurer are basic to the carrying on of the work of the Woman's Division of Christian Service at home and overseas.

You will need to keep before your members the knowledge that it is their giving through pledges that provides the funds for maintaining each project which the Woman's Division supports. It is the increased giving on pledge which makes possible the strengthening of the total program in these critical days of overwhelming opportunity. You will need to understand the total program which depends upon this giving in order to help interpret it to the members.

Room 626
150 Fifth Avenue
New York 11, New York

Marguerite Harris

QUARTERLY CALENDAR OF ACTIVITIES

First Quarter—June, July, August

Send for and study carefully the *Handbook for the Treasurer*. You will find the answers to many questions there.

Have your annual report for the year just closed passed by the auditing committee of the church.

Set up your books for the new year.

Hold a meeting of the Committee on Finance early in June to plan for the raising of the budget. Bring recommendations on ways and means to secure funds to the Society for adoption.

Consult with the treasurer of the Wesleyan Service Guild on dates when the Guild funds for the missionary program of the Woman's Division should be transferred to your account for forwarding to the district or conference treasurer.

Send first quarter's receipts to the district or conference treasurer by the date fixed by your conference (probably August 5).

Prepare monthly reports to be presented to and approved by the Woman's Society.

Second Quarter—September, October, November

With the secretary of Promotion, make further plans for financial promotion.

Co-operate in the program of the Week of Prayer and Self-Denial, especially in the plans that relate to the offering.

Send second quarter's receipts to the district or conference treasurer by the agreed date (probably November 5).

Prepare monthly reports to be presented to and approved by the Woman's Society.

Arrange for an opportunity to present *Wills* and *Bequests* to the members of your Society. Send for folder.

Third Quarter—December, January, February

See that pledges are paid up to date.

Plan for Christmas Offering if your Society has one.

Ask for an opportunity to present special memberships and Annuity Gifts to the members. Send for Annuity folder.

Plan for Lenten Offering if your Society has one.

Send third quarter's receipts to the district or conference treasurer (probably by February 5).

Prepare monthly reports to be presented to and approved by the Woman's Society.

Fourth Quarter—March, April, May

Urge all members to complete pledge payments for the year.

Send fourth quarter's receipts to the district or conference treasurer by the agreed date (probably May 10). Since this is the last report for the fiscal year, empty your treasury, insofar as possible, and send in all available funds for the work of the Woman's Division.

Prepare your annual report to be presented to and approved by the Woman's Society.

Call a meeting of the Committee on Finance to prepare the 1958-1959 budget.

Present that budget for adoption to the Woman's Society and make sure that it is fully understood.

With the Committee on Program, plan a Pledge Service to obtain pledges for the new fiscal year.

Promotion

DORCAS HALL
Executive Secretary, Section of Education and Cultivation

Dear Secretary:

Your concern as secretary of Promotion is in promoting the work of the Woman's Society of Christian Service. You have just finished the first year of the quadrennium. You have completed your annual report. You have checked the progress chart so that you know where your Woman's Society stands at the beginning of the year.

Be sure that the membership figures are accurate as you start the new year. They will show you where you need to put emphasis in promoting membership in the Woman's Society. Keep in mind, with all the figures, that we are interested especially in people.

Remember that the women of the Woman's Society of Christian Service are to cooperate in local church activities, accept responsibility in the church program, attend mission study classes, and help in community activities.

As we work together as women we will strengthen the program of the Woman's Society and come in closer fellowship with each other in the spirit of Christ.

Sincerely yours,

Dorcas Hall

Room 513
150 Fifth Avenue
New York 11, New York

CALENDAR OF ACTIVITIES

Plan with executive committee for the work of the new year.

Review the three reports on Promotion in the permanent record book with a view to strengthening weak spots.

Cooperate in furthering fellowship through local church activities.

Be alert for district and subdistrict meeting dates.

Cooperate in the Week of Prayer and Self-Denial, October 25-31; and in United Nations Day, October 24.

Review the work of the past six months and evaluate its effectiveness.

In following out Goal 6, *to identify oneself with peoples of the world,* cooperate with secretary of Missionary Education in promoting the study program.

Participate in the observance of Epiphany, January 6, with special attention to new members.

Give thought to the value of "In-Service Training" rather than "Officers' Training Day."

Encourage local women to plan to attend the Assembly of the Woman's Society of Christian Service, in St. Louis, Missouri, May 6 to 9, 1958, at their ov expense.

Be alert for district and subdistrict meeting dat

Watch for word about the Assembly and help sha its inspiration.

Evaluate the year's use of audio-visual materia

Order material for In-Service Training, throu the secretary of Literature and Publications. Do yo part in planning an In-Service Training session.

In an executive committee meeting, work with other officers in filling out reports for the year.

Be sure that membership figures are correct.

See that the officers send their reports to their r spective district officers by May 31.

Send list of newly elected officers with comple addresses to district secretary of Promotion.

Compare the Society's progress with that of a yc ago, using the Check Sheet.

How far have you progressed toward reaching t Quadrennial Goals?

Missionary Education and Service

Pan American Photo Service

ELIZABETH STINSON
Secretary of Missionary Education

Dear Secretary:

It is our hope that the suggested calendar of activities given below will be a reminder of some of the things to be done in the Society for which you have responsibility.

If you study carefully the first thirty-four pages of the *Handbook—Missionary Education and Service, 1956-60*,[1] the three leaflets listed below,[2] the *Program Book*, the current textbooks and guides, you will be prepared to make a significant contribution to the Committee on Program as you plan with them the educational work of the Society.

Try to present interesting and stimulating missionary news at every monthly meeting.

Room 521
150 Fifth Avenue
New York 11, New York

Elizabeth Stinson

CALENDAR OF ACTIVITIES

June

Attend your conference School of Missions and Christian Service, if possible, whenever it is held.

Familiarize yourself with the spread in the June issue of The Methodist Woman for 1957-58 study materials.

Send your June and annual reports to your district secretary by June 1.

Present ideas for action following current study.

July

Become familiar with the texts, guides, and some of the supplementary materials for 1957-58 and the 1957-58 *Program Book*.

Share with the Society the time, place, purpose, and personnel of the District Education Seminar. Interest them in having others as well as the secretary of Missionary Education attend.

August

Meet with the Committee on Program. Be prepared to offer suggestions for programs and to initiate study plans for 1957-58.

Present to the Society study plans for 1957-58.

September

Attend the District Educational Seminar.

Present, in detail, plans for the study, "Christ, the Church, and Race." Begin the study this month or next.

Share with your Society missionary interviews if any member has been able to arrange one.

October

Give information on those projects of the Woman's Division which are to receive gifts from the study, "Christ, the Church, and Race."

Present suggestions for other action following the study. Welcome suggestions.

Participate in the Week of Prayer plans.

Mail your report by October 1.

November

With Committee on Program plan for next quarter.

Complete study "Christ, the Church, and Race." Follow with action and gifts.

December

Plan for the study on "Japan."

Share with your Society a Christmas missionary story.

January

Begin the study on "Japan."

Cooperate with the pastor and the Commission on Missions in the church-wide study, *Lands of Witness and Decision*, when it is offered.

Share in the church-school mission studies.

Lift up the *Prayer Calendar, Eighteenth Annual Report*, The Methodist Woman and World Outlook as sources of missionary information.

February

With Committee on Program plan for next quarter.

Plan for the study "Mark."

Present ideas for action following current study.

Mail your report by February 1.

March

Begin the study "Mark."

April

Cooperate in plans for Officers' Training Day.

Plan for the study "The Social Witness of the Local Church in the Ecumenical Movement."

Present ideas for action following current study.

May

Begin the study "The Social Witness of the Local Church in the Ecumenical Movement."

Register for your conference School of Missions.

Attend Officers' Training Day.

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[1] Price 35 cents. Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[2] *Study and Action* leaflet (1957-58); *Ways of Conducting Study Classes; Questions and Answers on Missionary Education*. Free for postage. Order from Literature Headquarters.

Blackstone Studios, New York

THELMA STEVENS
Executive Secretary, Christian Social Relations

Christian Social Relations

Dear Secretary:

During the year ahead there will be many new resources available to Methodi women as they seek to understand our fast-changing world with its tensions, fea and scientific progress. Every secretary and her committee should be subscribers to THE METHODIST WOMA and WORLD OUTLOOK. Other essential materials include *The Handbook* (1956-60), *Activities for 1957-58*, ar access to the *new* filmstrip, "This Is Christian Social Relations." Watch the pages of THE METHODIST WOMA for other suggested materials.

The following reminders of some phases of our responsibility month by month may be helpful as yo committee makes plans.

Room 640
150 Fifth Avenue
New York 11, New York

Thelma Stevens

CALENDAR OF ACTIVITIES

JUNE

Mail your report June 1.

Continue plans for year ahead (See the May, 1956, and March, 1957, issues of THE METHODIST WOMAN.)

JULY-AUGUST

Plan Citizenship Brunches related to local and state issues, and issues in THE METHODIST WOMAN for March, 1957.

SEPTEMBER

Continue work on Citizenship Brunches.

Plan U.N. Day programs. See April and September, 1957, issues of THE METHODIST WOMAN.

OCTOBER

Mail report October 1.

Cooperate in community observance of U.N. Week and UNICEF Trick or Treat at Halloween. Encourage plans for use of World Order Sunday Message from the National Council of Churches.

NOVEMBER

Cooperate in observance of World Community Day. Prepare for Human Rights Day (see May and October, 1957, issues of THE METHODIST WOMAN). Relate the study "Christ, the Church and Race" to Human Rights Day observance plans.

DECEMBER

Cooperate in church-wide observance of Commitment Sunday, December 1, and promote nonalcohol office and youth holiday parties. Observe Huma Rights Day, December 10.

JANUARY

Observe Church and Economic Life Week by pr paring special world trade exhibit with emphas on Japan. (See THE METHODIST WOMAN, Jul August, 1957).

FEBRUARY

Mail report February 1.

Check on action resulting from study, "Christ, t Church and Race," with special emphasis on Chart of Racial Policies.

MARCH

Committee should study new recommendations March, 1958, Christian Social Relations pages THE METHODIST WOMAN.

APRIL

Plan observance of Family Life Week.

Work toward special action related to social wi ness of the local church in ecumenical movemen (Study text *In Every Place a Voice,* by Walter Muelder.)

MAY

Cooperate in May Fellowship Day observance and follow-up.

Mail report by June 1.

Wesleyan Service Guild

LILLIAN A. JOHNSON
Secretary of Wesleyan Service Guild

Dear President:

The Calendar of Activities is a guide for you and all the officers and committees of your Guild unit. There will be a special emphasis on gaining new members and units this year in the Guild. If we go about this in the right way, our motive will not be merely to double or triple our membership. Rather, it will mean that we are interested in gaining new members because of the value to each person of being a Guild member. We shall be motivated by the knowledge that every Christian organization has the responsibility of spreading the gospel of Christ. With this in mind, let us then plan our year prayerfully and thoughtfully.

Room 500
150 Fifth Avenue
New York 11, New York

Lillian A. Johnson

CALENDAR OF ACTIVITIES

June

The president of the unit, the co-ordinator of the Guild, and the president of the Woman's Society of Christian Service meet to discuss plans. They should keep in mind that the Guild president and treasurer should attend Woman's Society executive committee meetings.

The secretary of Promotion and the treasurer receive their report books from outgoing officers.

The Committee on Program and the executive committee meet. The Committee on Finance meets to work out a budget to present to the unit.

July

Committees meet to make plans to submit to the Committee on Program. The Committee on Program meets again to co-ordinate these plans.

August

A survey of membership possibilities and definite plans for reaching members are made. Plans for approved study courses are made. The Guild enlists the cooperation of the minister and the Woman's Society in making worth-while plans for Guild Month in January.

September

Attractive invitations for the first meeting are sent to prospective members. Personal contact is made with all prospects.

The Guild vice-president meets with the Committee on Program of the Woman's Society to plan for the Week of Prayer and Self-Denial.

The Committee on Status of Women brings the Service Activity Card file up to date.

At the monthly meeting the Committee on Literature and Publications displays Woman's Division materials, and the co-ordinator is given a special introduction.

October

The United Nations receives special emphasis. Individual members act as hostesses to new members who joined in September and to prospects who attended the September meeting. All new members are placed on committees.

November

Plans are made for Human Rights Day, December 10, in cooperation with other organizations of the church.

December

Final plans for Guild Month are completed.

January

Guild Month. The Guild, its work and program are publicized. The Committee on Program evaluates the first part of the year's program.

A tea for new members is held. Guild and Woman's Society have a joint meeting.

February

World Day of Prayer is on February 21.

The Committee on Nominations meets.

THE METHODIST WOMAN, WORLD OUTLOOK, and the *Prayer Calendar* are publicized.

March

The Committee on Christian Social Relations evaluates the unit's implementation of the Charter of Racial Policies.

The Committee on Spiritual Life is in charge of the Lenten Communion breakfast on a Sunday morning in March.

April

Election of officers.

The program of the World Federation of Methodist Women is publicized.

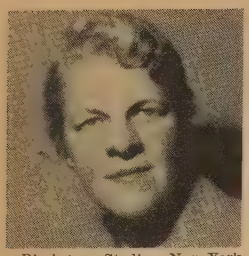
Plans are made for attending the Conference School of Missions and Christian Service.

May

Pledge Service.

Committees are appointed.

Guild members attend the Assembly Guild Weekend, May 9-11, in St. Louis, Missouri, if possible, at their own expense.



Blackstone Studios, New York

DOROTHY A. NYLAND
Secretary of Student Work

Student Work

Dear Secretary of Student Work:

The *Handbook for the Secretary of Student Work* will help you to understa your responsibility in this quadrennium of emphasis on higher education throughc the church. Your district secretary has a *Turnover Chart* to share with you Officers' Training Day. This *Calendar of Activities* should help you realize that y have one of the most important tasks in the church—influencing future leaders seek the Spirit of Christ for all of life.

We should pray for the colleges because, in so doing, we pray for everythi else—the future teachers and missionaries, as well as future rulers of our nati and the world.

Yours in fellowship,

Dorothy A. Nyland

Room 911
150 Fifth Avenue
New York 11, New York

CALENDAR OF ACTIVITIES

June

Cooperate in church plans for observance of Methodist Student Day (second Sunday).

Mail report on or before June 1.

July

Suggest and urge that students be used in summer church program—in choir, vacation church school, teaching in church school.

Fill out *Student Information Cards* * for those entering colleges in fall. Mail directly to Methodist Campus Director of Religious Life, the Director of Wesley Foundation, or to the pastor of the church. This should be done *before August 1.*

August

Encourage students to consider giving their lives in the world mission of the church at home and abroad. (See *Methodist Service Projects* *) Subscribe to the student magazine, *motive.* (Order from Box 871, Nashville 2, Tennessee.)

September

Plan recognition of students leaving for college. If in a college town, plan to recognize college students attending your church. Mail devotional materials to students away from home and to service personnel. Encourage those in service to visit churches where they are located. (See *Directory of Methodist Missions Overseas.* Order from Editorial Department, Board of Missions, 150 Fifth Avenue, New York 11, New York. Free.)

October

Share materials on missions with students and service personnel. World-Wide Communion Sunday is an opportunity to help students become world-minded.

Mail report on or before October 1.

November

Entertain students from overseas, especially during holidays. Contact advisor to foreign students near-by campuses for names. Contact the sta chairman on World Christian Community for t names of Methodist overseas students.

December

Work with pastor in the observance of Stude Recognition Day (fourth Sunday). Welcome st dents home with fellowship tea or brunch.

January

Write letters to students and service personn away from home. Send devotional booklet, *Powe* (Order from P. O. Box 871, Nashville 2, Tennessee

February

Race Relations Day (second Sunday).

Suggest missionary materials for student librarie

World's Student Christian Federation Day Prayer (third Sunday).

Mail report on or before February 1.

March

Suggest to the Committee on Program that a dep tation team of students from a near-by college invited to lead a worship service and participate Woman's Society meeting.

Be on alert for students who should participate summer service projects and full-time missiona service. (Order *Methodist Service Projects.**)

April

Co-operate with your pastor in inviting deputati teams of students to speak in your church.

May

Entertain seniors from your church and have speaker on Christian service. Encourage high-scho seniors to go to college.

Urge World Christian Community chairman attend Methodist Student Regional Leadership trai ing conferences.

* Available from Literature Headquarters, 7820 Reading Road, C cinnati 37, Ohio; or Distributing Offices.

Youth Work

HELEN L. JOHNSON
Secretary of Youth Work

Memo to the Secretary of Youth Work:

As an adult worker with youth you will realize many opportunities come to he Woman's Society of Christian Service in the unified program of missionary edu- ation. Many responsibilities will be assigned to you by the youth division council n which you serve in advisory capacity. Youth and other adult leaders in all depart- ents of the MYF will look to you to help make Christian Outreach an important art of the MYF program. You will have the privilege of meeting with other adult orkers in the Fellowship of Adult Workers With Youth.

Additional suggestions of activities for the MYF in Christian Outreach may be ound in "Around the Calendar" in the September, 1956, issue of THE METHODIST OMAN.

oom 510
50 Fifth Avenue
ew York 11, New York

Helen L. Johnson

CALENDAR OF ACTIVITIES

JUNE

Be well acquainted with *Youth Planbook, 1957-8*,[1] and review *Handbook of the Methodist Youth ellowship,** *Guidebook for Workers With Youth,** nd *A Guide for the Woman's Society of Christian ervice.** (See Youth Work, pages 14-16.)

Help in making it possible for youth to attend amp, institute, or assembly.

Encourage members of the MYF who have not one so to make new MYFund pledges.

JULY-AUGUST

Enrich your leadership by attending some training pportunity such as: School of Missions and Chris- ian Service, Leadership School, MYF Leadership onference or Workshop.

Order materials for youth on missionary themes, Japan," and "Christ, the Church, and Race."

SEPTEMBER

Counsel with the World Friendship Group of Girls n planning for the months ahead. Provide the pro- ram material *Boundless Adventure.**

Work with the MYF council to make the concerns f Christian Outreach an important part of the MYF rogram.

OCTOBER

Consider ways youth may participate in World-Vide Communion Sunday, and United Nations Day.

Suggest that the Fellowship of Adult Workers onsider ways to enrich the missionary study.

Cooperate with the local church committee on hristian Vocations in plans for the months ahead.

NOVEMBER

Provide resources for adult leaders in the inter- nediate department to enrich the study of "The hurch in Japan." (See January, 1958, *Missionary Materials for Youth,* 2125-B.*)

Observe World Order Sunday, November 10.

Tell the Woman's Society about plans for pro- moting Christian Outreach in the MYF.

DECEMBER

Encourage the MYF to observe Human Rights Day, December 10.

Order Youth Packet on "Japan,"[2] For leaders.

JANUARY

Provide resources for adult workers in the MYF for the study of "Japan." (January, 1958. See *Missionary Materials for Youth,* 2125-B.*) Use the 1957 Fall issue of "The Methodist Youth Fund Bulletin"[2] to enrich this study.

Co-operate in plans for youth to participate in the church school of missions (whenever it is held).

FEBRUARY

Encourage youth to participate in observing the World Day of Prayer, February 21.

Make resources for the study of the unit "Progress in Human Relations" (February, 1958) available to adult workers with seniors in the MYF. (See *Missionary Materials for Youth,* 2125-B.*) Make good use of the 1957 winter issue of *The Methodist Youth Fund Bulletin.*[2]

MARCH

Check on MYFund giving. All pledges should be paid in full by the end of April or the first of May.

APRIL

Plan ways to use *Supply List* (2278-B).[2]

MAY

Attend sessions on Officers' Training Day.

Assist in plans for an MYFund pledge service.

Urge youth attending summer camps, institutes, and assemblies to bring back ideas for strengthening Christian Outreach in the MYF.

[1] Order from The Methodist Publishing House which serves you.

[2] Order from Youth Department, Box 871, Nashville, Tennessee.

* Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or Distributing Offices.

Children's Work

RUBY VAN HOOSER
Secretary of Children's Work

GREETINGS to the secretary of Children's Work as you begin this new yea rich in opportunities for service to boys and girls now in the church school. Yo will be concerned, as a regular teacher, with carrying out the program of Th Methodist Church for the Christian education of the children—a program in which missionary educatio finds a vital and central place. You will want to make reports of the church's work with children to th Woman's Society of Christian Service, pointing out ways in which members may help. The emphasis in th church on Christian family living is an important one, as well as the emphasis upon the necessity for th home, church, school, and community working together that all the needs of boys and girls may be me

Room 509
150 Fifth Avenue
New York 11, New York

Ruby Van Hoose

CALENDAR OF ACTIVITIES

JUNE, JULY, AUGUST, SEPTEMBER

Attend Officers' Training Day of Woman's Society.

Cooperate in vacation church school plans.

Present summer plans for children's division to Woman's Society of Christian Service.

Read: Leaflet, *Secretary of Children's Work* *; read pages on children's work in THE METHODIST WOMAN.

Take training in one of the following: Conference School of Missions, Leadership School, Laboratory School, Observation School or Children's Workers' Conference.

Participate in local study classes in local church.

Plan to attend Seminar of Woman's Society of Christian Service for study emphases for year.

Read: Pages in *Child Guidance in Christian Living,*[1] for September, 1957.

Meet with council of children's workers to plan year's work, including missionary education. (September.)

Report to Woman's Society of Christian Service and display current missionary materials.

Send report to district secretaries by October 1.

OCTOBER, NOVEMBER, DECEMBER, JANUARY

Attend leadership classes for children's workers in the local church or district.

Participate in plans for Thanksgiving and Christmas activities for children.

Attend district institutes on missionary education of children.

Assist in planning for the January missionary units in the Sunday school and additional sessions.

Be familiar with the missionary units in the regu lar church-school lesson materials. Also read th manuals for use in additional sessions for primar and junior children. (Be prepared to suggest helpfu resources.)

Read: pages on Children's Work in THE METH ODIST WOMAN; *Trails for Juniors.*[1] *Pictures an Stories.*[1] Promote the use of *The Christian Home* January issue.

Send report to district secretary by February 1.

FEBRUARY, MARCH, APRIL, MAY

Report to Woman's Society on activities of chi dren in the Sunday school and additional sessions.

Read: Pages on children's work in THE METHODIS WOMAN. Attend vacation church-school institute o workshop.

Cooperate in plans for Christian Family Life Wee and Children's Day.

Share in plans for vacation church school.

Report in May on children's work to Woman's So ciety of Christian Service. This may include plan for the summer with children.

When juniors in your church meet in addition sessions each week, note the missionary unit in "Ad ditional Sessions for Juniors" printed in *Child Guid ance in Christian Living,*[1] May, 1957. Be ready wit helpful resources.

Attend district and conference meeting of Woman Society of Christian Service.

Send report to district secretary by June 1.

* Available from Literature Headquarters, 7820 Reading Road, Ci cinnati 37, Ohio; or Distributing Offices.

[1] Order from The Methodist Publishing House serving your territo

Spiritual Life

MRS. E. U. ROBINSON
Chairman, Standing Committee on Spiritual Life

Dear Secretary:

Members of the Woman's Society of Christian Service and the Wesleyan Service Guild are bound together in our Purpose, a part of which is "to develop the spiritual life."

Each member of our fellowship is committed to fulfill in her life *all* of our Purpose.

While you and I have a specific assignment, it is a glorious realization that we do not carry the section of the Purpose quoted above *alone*—we move with a company of nearly two million companions!

This realization is a necessary part of our preparation for *interpreting* and *carrying out* the suggested Calendar that follows.

P. O. Box 516
Gallatin, Tennessee

Ruth C. Robinson
Mrs. E. U. Robinson

OUR OBJECTIVES

I. *To commit ourselves to the spirit and principles of Christ for the whole world by*

A. Seeking to obtain His Spirit.

B. Practicing the principles of Christ in everyday living.

C. Communicating to others the joy of discovering Christ.

II. *To lift the level of worship in all meetings by thorough preparation and planning.*

III. *To organize the Committee on Spiritual Life (Handbook, page 20).*

A. Aid in correlating the worship and programs for Circle meetings through the Committee on Program.

B. Make specific assignments to committee members in the following areas: prayer groups: book shelf; Fellowship of Intercession card file; and ministry to shut-ins.

C. Cooperate in every Special Day observance as listed.

CALENDAR OF ACTIVITIES

JUNE-AUGUST

Summer Emphases:

Secure and study *Program Book* and *Worship Booklet.*

Organize Committee on Spiritual Life.

Attend Conference School of Missions.

SEPTEMBER

Use Enrollment Service for the Fellowship of Intercession. (See THE METHODIST WOMAN, July-August.)

Introduce the *real* meaning of Week of Prayer and Self-Denial.

OCTOBER

Observe Week of Prayer and Self-Denial in its total program. (See *Handbook* in Week of Prayer packet.)

World-Wide Communion Sunday, October 6.

NOVEMBER

Meet with Committee on Spiritual Life.

Order *Prayer Calendars* through the secretary of Literature and Publication.

Prepare for Advent Season.

World Community Day, November 1.

World Peace Sunday, November 3.

DECEMBER

Keep Christ in Christmas.

Commitment Sunday, December 1.

Universal Bible Sunday, December 8.

Student Recognition Day, December 29.

JANUARY

Present Stewardship (*Handbook,* page 13).

Begin preparation for Lenten season, including plans for: the Spiritual Life study emphasis upon personal devotions; the use of Spiritual Life bookshelf; urging church attendance.

Epiphany, January 6.

FEBRUARY

Plan for *Day Apart* service in March.

World Day of Prayer, February 21.

MARCH

Begin study of Mark: *Disciples To Such a Lord.*

Week of Dedication.

Day Apart service with Lenten offering (see THE METHODIST WOMAN).

APRIL

Meet with Committee on Spiritual Life.

Holy Week. (Personal renewal and dedication.)

MAY

Assist with Pledge Service.

Officers' Training Day. Study your *Handbook.*

May Fellowship Day, May 2. Christian Family Week Emphasis.

Literature and Publications

Harry Carlson

MRS. C. C. LONG
Circulation Manager and Secretary of Literature

Dear Secretary:

Yours is an office of great importance. On your efforts depend the success of the work of your Woman's Society of Christian Service. Information gained promotes interest.

Order literature for your Society at least three weeks before it is needed.

We appreciate and anticipate your loyalty to all of the literature and the two magazines. Promote combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. We know that in loyalty to the Woman's Division and Literature Headquarters we may always count on you.

Literature Headquarters
7820 Reading Road
Cincinnati 37, Ohio

(Mrs. C. C.) Ruth A. Long

CALENDAR OF ACTIVITIES

Secure renewals and new subscriptions every month.

JUNE

Write for new *Catalogue*. Study it carefully.

If a new secretary, send your name and address and the name and address of your church to THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio.

Secure *Subscription Record Book* and Procedural File from the former secretary of Literature and Publications.

JULY

Assist in literature display rooms at summer schools if needed.

Make *Prayer Calendar* live.*

Order the *Program Book,* Worship Booklet,* My Date Book.**

Serve on Committee on Program.

AUGUST

Inform and inspire other secretaries concerning new material available for all lines of work. Information found in *Catalogue* and on back cover of THE METHODIST WOMAN.

SEPTEMBER

Give sample packet of Week of Prayer and Self-Denial material received from your district officer to the secretary of Spiritual Life.

Order additional material for Week of Prayer from Literature Headquarters, at least three weeks before needed.

Send report to your district secretary of Literature and Publications by October 1.

OCTOBER

Make a special effort in this month of harvest to bring in all renewals to THE METHODIST WOMAN and WORLD OUTLOOK. Check your *Subscription Record Book*. Have any subscribers failed to renew in past months? Contact them again—secure their renewals.

NOVEMBER

What's new? Tell others! See back cover of THE METHODIST WOMAN.

Encourage Christmas gift subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. Beautiful gift card will be sent.

DECEMBER

Suggest a year's subscription to THE METHODIST WOMAN and WORLD OUTLOOK as a gift from the Society for each new member.

JANUARY

Order the *Eighteenth Annual Report* of the Woman's Division.* A *must* for every Society.

Send report to the district secretary of Literature and Publications by February 1.

FEBRUARY

Plan display of books for Lent.

Help all members to become familiar with new materials listed on back cover of THE METHODIST WOMAN.

MARCH

Order promotional materials to be used on Officers' Training Day.

APRIL

This is the month set for the drive to secure combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. Work, WORK, WORK. Help your district win the banner award.

Plan to attend Officers' Training Day.

MAY

Order *Program Books** and *Worship Booklet** for the new year.

Secure subscriptions—new and renewals.

Send report to the district secretary of Literature and Publications by June 1.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Supply Work

MRS. B. R. LEWIS
Chairman, Standing Committee on Supply Work

Dear Secretary:

Below are a few basic suggestions of things which need to be done from month to month. Please refer to this issue of THE METHODIST WOMAN often. Your *Handbook* will suggest other necessary action each month. Study it carefully.

THE METHODIST WOMAN, WORLD OUTLOOK, and the *Seventeenth Annual Report* of the Woman's Division carry missionary information concerning the institutions and projects receiving Cash (and/or materials) for Supply Work. Be alert to this information and share it with your Society.

May we achieve our objectives this year—*every* Society doing some Supply Work (both home and foreign) and reporting it.

32 Alta Street, Apartment 2-B
Arcadia, California

Bea Lewis
Mrs. B. R. Lewis

CALENDAR OF ACTIVITIES

JUNE

Familiarize yourself with your *Handbook*. Secure materials listed under "Supply Work Bookshelf."

Present list of Supply Work Askings received from district secretary of Supply Work. (If she has not furnished list, request it from her.)

Discuss ways of meeting accepted Askings.

Plan to attend Summer School of Missions.

JULY

Present need of Cash for Supply Work for institutions in foreign fields. (Cash for home or foreign is always sent through regular channels of finance.)

Plan some Christmas Supply Work for home institutions, so that gifts will reach institutions in ample time.

AUGUST

Suggest use of the *Prayer Calendar* as a link between members and our workers at home and abroad.

Present some home mission Supply Work requests in an interesting and appealing way.

SEPTEMBER

Collect articles and/or materials for one or more institutions in the home field assigned to your Society. Fill out Shipment of Goods blank carefully. Send all boxes *prepaid*. Full directions in *Handbook*.

Check with treasurer on the amount of Cash for Supply Work. Report this figure on your blank. Also report value of new materials. Send report to district secretary of Supply Work by October 1.

OCTOBER

Send some Cash for Supply Work on your list of Askings for an institution in foreign fields. (Money is sent through regular channels of finance.) Notify institutions to which cash has been sent. Share thank you letters with your Society.

Be certain Society understands this is *over and above* their pledge to missions.

NOVEMBER

Share with secretaries of Children's and Youth Work and chairman of Supply Work of the Wesleyan Service Guild any information they may need. Do not assign Supply Work to them unless they ask for it. Report any Supply Work they may do in space provided on blanks, but do not assume credit for it.

DECEMBER

Report to the Society the progress being made in meeting the needs on the list of Askings. Discourage any giving to needs not on list.

JANUARY

Send second period report to district secretary of Supply Work on or before February 1. Report *same* amount of Cash for Supply Work as reported by treasurer for same period. Be certain you have a receipt from each institution where *new* articles and/or materials have been sent.

FEBRUARY

Send another box of materials and/or articles to an institution in the home field on your list of Askings. You may prefer to send cash for the institution, so it can purchase the needed items.

MARCH

Make plans with Society for the completion of all Askings on your list. Emergency requests may come to you. Be certain any such requests are approved by the Woman's Division.

APRIL

If there are additional Supply Work funds when your list is completed suggest some undesignated giving to Cash for Supply Work.

MAY

Report total Supply Work done during year.

Participate in Officers' Training Day.

Check Cash for Supply Work with treasurer. Send both third and annual reports to district secretary of Supply Work on or before June 1.

Status of Women

MRS. J. RUSSELL HENDERSON
Chairman, Standing Committee on Status of Women

Dear Secretary of Status of Women:

The status of women in the world today is a definite concern of the Woman's Society and the Wesleyan Service Guild. We rejoice that during the past quadrennium The Methodist Church gave status to women by recognizing their God-given right to answer the Master's call to serve as ministers of the church by granting them the full rights and privileges of that high office.

The purpose of the Woman's Division as stated in the 1956 *Discipline*, Par. 1242, sets forth our concern that women shall come into a full understanding of their duties and privileges in the home, the local and world communities, in the local church, in positions of service in church-related vocations, and in leadership in "establishing a Christian social order around the world." It is our goal that women everywhere shall have and shall exercise these privileges.

When we talk about status of women, therefore, we think of it in its broadest concept and find it difficult to define status in terms of duties of a local secretary of Status of Women. The idea that "status" means anything that affects woman's position in the home, the church, the community, and the world has brought a feeling of frustration to local secretaries in this line of work. No wonder! For here is a task the whole Society is working on in one way or another! There has been confusion, as well as frustration, because of overlapping with other lines of work.

The Woman's Division is counting on you for help in this matter. Will you discuss with the executive committee of your Society or Wesleyan Service Guild the "status" of the office of the secretary of Status of Women? What do *you* think a local secretary should do? Do you think the office is needed? If so, what is the job as you see it? Write your convictions to the address given at the bottom of this page. It would be helpful if you would do this by August 1.

No new *Handbook for Secretaries of Status of Women* will be published at this time. We will be guided in our activities, for the time being, by the duties as outlined in the Constitution and Bylaws.

Responsibilities

1. Make a church-wide survey of the leadership resources of women in the church and keep an up-to-date file for the Woman's Society, the Guild, or the pastor.

You will want to consult with the Committee on Membership in this so as to be sure your file is complete. The Service Activity Cards * may be helpful in keeping such a file, or you may wish to make your own card which could include other information your group desires to have in your permanent records.

2. Interpret the place and responsibility of women in the local church and work to secure a more adequate representation of women in all official bodies of the local church and in representation of the local church at the annual conference.

Secure a copy of the 1956 *Discipline* of The Methodist Church from your pastor or order from The Methodist Publishing House nearest you. Note the personnel of local church commissions and committees and the specific officers of the Woman's Society who should serve. Other capable women may be named by the nominating committee of the quarterly conference to serve also. Discuss this with your president and pastor. Then help these women to recognize their responsibilities in carrying out their duties to the very best of their abilities.

3. Secure and become familiar with the *Program Book* and *Worship Booklet* and be ready to make your contribution as a member of the Committee on Program. Enrich your own leadership by:

Subscribing to and reading THE METHODIST WOMAN and WORLD OUTLOOK;

Using the *Prayer Calendar;*

Attending your Conference School of Missions;
Reading the message to the World Federation of Methodist Women by Mrs. Ottilia de O. Chavez* and other materials listed below.[1]

Remember to send your reports to your district secretary by October 1, February 1, and June 1.

As we work together in the Woman's Society and the Wesleyan Service Guild we co-operate with the other officers in many ways, but as secretaries of Status of Women we do not initiate activities which, according to the Constitution and Bylaws, are within the scope of another secretary's duties.

Sincerely yours,

Ernestine Henderson

Mrs. J. Russell Henderson
110 North Cedar Street
Little Rock, Arkansas

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* Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] A brief fact sheet on the work of the Status of Women Commission of the United Nations may be obtained by writing Mrs. Clifford A. Bender, official observer for Methodist women at the United Nations, 150 Fifth Avenue, New York 11, N. Y.

Pamphlet, *Women in the Church*, by Cynthia C. Wedel may be obtained from the Publication and Distribution Department, National Council of Churches of Christ in the U.S.A., 120 East 23rd Street, New York 10, N. Y., for 5 cents.

ORGANIZATION and PROMOTION

SPEAKING OF PERCENTAGES

We sometimes feel that situations which confront in the Woman's Society of Christian Service are nique. If we take time to consider, we might realize e fallacy of such thinking, for people are people, whatever organization they are serving; and we ay find help from the experience of other women's oups.

The following excerpt is from the journal of a llege sorority [1] which has eighty chapters in uni-rsities and colleges throughout the United States, d thousands of alumnae members throughout the rld. Don't you agree that it could have been itten *of* the Woman's Society, *by* the Woman's ciety, and *for* the Woman's Society of Christian rvice of The Methodist Church?

. . . let's take a look at percentages, the law of averages and the number of people who do and who don't. With enough investigation, one can find a percentage to represent almost anything. . . . But the . . . percentage that directly concerns us is "how many do—and how many don't." It's a statistic based almost directly on a sense of responsibility. We recoil at the trite expression . . . which has been mightily overused and thereby lost a great deal of its force. But a sense of responsibility it is, and there's no better term for it.

Relative to performing the duties of office in any organization—what percentage read their instructions? The larger percentage—but there's a small percentage that doesn't.

What percentage of mail gets lost, so that instructions are not received? That is infinitestimal, but a very convenient excuse sometimes.

What percentage is too busy to perform their duties? A small percentage who have had unforeen circumstances arise. A small percentage who ve undertaken more work than they are capable doing. And a large percentage who, in spite of o heavy commitments, nevertheless fulfill their bligations. . . .

Some, a tiny percentage, accept an office when they have no intention of performing the duties. And why? They believe it to be the "honor" they have accepted and not the work or the responsibility. Such a funny little percentage!

To be specific—when the . . . lists were due . . . , forty-nine out of eighty chapters responded in time. Some were perfect. Some were too late; and some didn't come at all. A percentage of response probably typical.

Breathlessly we await the day when one hundred per cent respond to the . . . deadlines, at which time the editor's enthusiasm will pour off the margins of the magazine and drip happily into . . . mail-boxes all over the nation. But we know perfectly well that there's only a certain number who read the magazine and that those who are reading this page will probably be the . . . percentage who don't need to!

[1] From The Kappa Alpha Theta Magazine, Winter, 1956, issue, page 36. Menasha, Wisconsin.

WHAT A WOMAN'S SOCIETY MEANS IN THE LOCAL CHURCH

Time after time a pastor is requested to write a recommendation. Mostly I am happy to do it; but some requests are made by people who have given no evidence of worthiness.

If I were asked to give a recommendation for the Woman's Society of Christian Service, I could become enthusiastic with no mental reservations.

In all my experience as a pastor, no group in the congregation has been more co-operative and helpful, no group more indispensable. I cannot think of the Woman's Society without seeing women busy in the church kitchen preparing delicious dinners, or in their circles studying together, or in their monthly meetings making plans and carrying forward interesting projects. I cannot think of the Woman's Society of Christian Service without thinking of my mother, who was always busy in all these things.

Woman's Society members are informed members of the church. They study the whole program of the whole church. They give invaluable help in the local program, and are mindful of the needs of the world-wide ministry of the church. It is an inspiration to have within the church a group so informed and so dedicated. My associations and memories of the Woman's Society have always been pleasant without exception, and, as I sometimes start a letter of recommendation—

To Whom It May Concern:

The Woman's Society of Christian Service has long proven to be helpful, capable, devoted, ingenious, intelligent, resourceful, industrious, prayerful, and faithful. I recommend it to all churches and all pastors.

Edward L. Boetticher, D.D.
District Superintendent
Blairsville District
Pittsburgh Conference

IN-SERVICE TRAINING

Elections in May mean that as soon as possible thereafter the officers, both new and old, will feel the need of coming together to familiarize themselves with the work that has been entrusted to them for the coming year. For many it may be a new task; for all, it is a new year. And each new year is a fresh beginning, with a chance to reinforce the strong places and strengthen the weaker spots.

Suggestions for an Officers' Training Day are given in *A Guide* and in the *Handbook for Promotion*. The help gained from such a day is continuous throughout the year, as is the learning process itself. For this reason the term *In-Service Training* has a particular appeal in describing this ongoing process.

Experience teaches what is desirable to stress, and what is wise to avoid. The total program of the Woman's Society of Christian Service has grown to a point where taking up the work of all the officers in succession becomes overly long, and the end of the group's attention span is reached and passed before the whole list has been dealt with. A way to avoid this is suggested in both *Handbook* and *Guide*.

Materials telling each officer about the work of her office should be put in her hands as soon as she is elected. She should be asked to read these with care, think them over, and check any points at which she wants to raise questions. It will also help if she reads the sections dealing with the committees of which she is a member. If all will do this, it will mean that the Training Session can be devoted to interesting and constructive discussion instead of belaboring the fundamentals of some fifteen different jobs.

While the group is together is a good time to pass around the report blanks on the lines of work with which they will be dealing. The new Record and Report Books will not have been received as yet, but the questions will be the same as last year's, so the duplicate copies, filed as a permanent record, can be passed around and questions raised. Try not to spend undue time on any one office to the neglect of the others.

On the inside spread of THE METHODIST WOMAN this month will be found a Calendar of Special Activities, as well as a specific page for each officer and secretary. Call attention to the latter, but do not take time to look at them in detail. Each woman can do this by herself, using (we hope!) her own copy of THE METHODIST WOMAN.

The Calendar of Special Activities forms a good basis for a brisk fifteen-minute treatment, if read aloud with opportunity for questions and comments on each month or quarter. If your Society's own calendar is different from this general one, do not feel disturbed provided there is a good reason for t deviation.

When it comes to the interrelation of the vario offices and committees, it may add interest to demo strate this by breaking up into the committees dicated, for a few minutes. Consider the sort questions that will come before these committe and notice at what point each officer makes a co tribution of thought and action to the whole.

A helpful devotional service could be based on t Quadrennial Goals and their implementation. The are given on page 2 of *A Guide*. If each woman the group has the list before her, one person c read each Goal and its implementation aloud. Th pause for a few moments of quiet introspection wh each officer considers ways in which she can co tribute to furthering the Goal through her particu office. If a more elaborate service with music is d sired, hymns suggested to fit the thought of ea Goal will be found on pages 3 and 4 of the *Progr Book* for 1956-57, "The Islands Await His Word

In thinking of past Training Days in their o Societies, some readers may miss any suggesti here of a district or conference officer being invit to conduct the training. In many cases this may st prove helpful; certainly as a resource person, su an officer can strengthen almost any training pr gram. Also the presence of the officer establishes close bond of fellowship which is mutually helpf But conference and district officers may wish spread their visits to local Societies over the ye instead of crowding them into the span of a f weeks. With such a plan as is outlined here, eve Society can readily conduct its own Training Se sion. And any "$64,000 questions" that grow out it can be sent to the district secretary concerned, be answered personally or in a question-and-answ period at a district meeting.

The foregoing deals with In-Service Training the local Society. Good as this is, a subdistrict district Training Session *for local officers* has certa values which cannot be realized when each Socie meets by itself. When a number of Societies co together for training, they can break up into sm groups, according to office. The district officer that line of work can thus become acquainted wi the women who send their reports to her, and who she is eager to help. Ideas can be exchanged a problems shared. A brief report from each gro may be brought to a meeting of the whole, if repo are kept within time limits. Whenever possible, th holding of Training Sessions for local Societies on subdistrict or district level is highly recommende

In conclusion, just a word to you, Miss-or-M Local Officer. Even at some inconvenience or sac fice, try to attend the Training Session for yo Society, whichever way it is being held.

Is this the first time you have held an office in the oman's Society of Christian Service? A wide, chal-ging field is open before you. Do not let it over-elm you: "Step by step as thou goest, the way ll open before thee." Have you held some other sition in the Society, but are taking this office for e first time? You will find that your former ex-rience is a help but not a substitute for training your present job. Are you continuing in the same fice, and recall Training Days of one, two, or three ars past? We have never learned all there is to arn, in this great Society of ours.

One of the revealing facts in adult education is at education never ends. We are reminded of the tle girl returning from her first day at school, whose other asked her how things had gone. "It was all ght," said the little girl, "but we didn't finish. I ve to go back tomorrow!"

May your tomorrows, dear friends, be experiences satisfaction and enrichment.

O NOT LET THAT OPPORTUNITY PASS!

by ELINER M. PULLEN, *Lafayette, Indiana*

Did you ever feel a spark of generosity flare up ithin you, and under its fire offer some service that, the moment, you felt would be easy to perform -then regret it afterwards with a cold fear that ached the very depths of your being?

That is what happened to me when a letter was ad at our Circle meeting informing our group that iss Saturnina Lara from the Philippines was to be the United States during the summer of 1956. Miss ara was coming to attend the General Conference The Methodist Church in Minneapolis in April nd the World Federation of Methodist Women (of hich she was secretary) in September. During the me between, she was available for speaking engage-ents. Our group felt that we would benefit in mis-onary education if we could hear her speak.

It was then that a feeling of generosity surged ithin me. I offered to write and arrange speaking gagements for Miss Lara, and to have her as my ouse guest while she was in the vicinity.

Not until I received the letter scheduling Miss ara to our area for a short period during the sum-er did I begin to feel I had stuck my neck out. work in an office fifty hours a week and do my wn housework. What kind of a hostess would I ake? My friends looked surprised when they arned that I had invited a guest into my home only go off to work and leave her there alone!

Frantically I flew around to schedule speaking en-agements for Miss Lara. It was easier than I had nticipated. The first thing I knew, she was on the program to speak at one church service at 9 A.M and at another three miles away at 10:15 the same morning, and to attend open house at our parsonage, as guest of honor, that afternoon.

That was the beginning. People who heard her loved her. She was invited to speak at Wesleyan Service Guild meetings, Circles, MYF's, Sunday-school and other church services. She opened minds and hearts in our community to mission work. She educated us in the different fields of the women's work of The Methodist Church. We shall be indebted forever to the Board of Missions for giving us this rare privilege.

But what I would like to convey most is the benefit my husband and I received from sharing our home with Miss Lara. We have always felt that family worship is a very important part of our spiritual life. Every morning my husband reads from *The Upper Room*. The first morning Miss Lara was with us we invited her to join us in our reading, and after that she joined us every morning.

One day Miss Lara said to me, "Eliner, what part do *you* have in the family devotions?" Not until that moment did I realize that I had no part except listening! She said, "Please take your turn." Beginning the next day my husband read *The Upper Room*, I read the Scripture, and Miss Lara offered the prayer. Sometimes we exchanged parts.

Whenever a problem arose that we didn't seem able to solve, Miss Lara would say, "Talk it over with God." I feel that my spiritual hunger is just beginning to be fed.

There came a morning when my husband and I had to leave home an hour earlier as the employees of our company were to have breakfast together. We said we would get up earlier and offer our devotions before we went to the breakfast; but Miss Lara felt the "sense of duty" in our suggestion, and said, "Never worship God with a sense of duty—only with a feeling of love." So, it was agreed that we would go to the breakfast without our morning devotions; and by that evening we were anxious to gather together for a time of close association with our Lord.

Leaving her alone in our home while we went to work was not a problem; she considered it a blessing. She taught us that every one of God's children needs some time to be alone with Him. She loved those hours alone with God—to pray, to sing hymns aloud, to meditate. She loved to water the flowers and pull the weeds from around them. She felt a special nearness to God when she was caring for His gifts of nature. In every way she shared with us her simple faith in God.

From this wonderful experience, I say, if you ever have the opportunity to share in any way with any one of our missionaries or nationals—in all humbleness, meekness, and with thankfulness—*do not let that opportunity pass!*

TRUST, PRIVILEGE, AND OPPORTUNITY

Aided Schools in Malaya

by Dr. Ho Seng Ong

The following is part of the speech delivered by Dr. Ho Seng Ong, Educational Secretary of our Methodist Schools in Malaya, at the convocation ceremony of the University of Malaya, last year, when he was awarded the honorary degree of LL.D. The entire speech appeared on page 12 of the October-November, 1956, issue of *The Methodist Message*. The message is in line with our emphasis on educational institutions and their place in the world mission of the church—Goal 3 of our Quadrennial goals.

. . . Let me say that Malaya owes a great deal to the Aided-English schools which, as everyone knows, are under the guidance and control of the various Christian bodies. There is a long and creditable history behind the aided-school system; historically speaking it was the Reverend R. S. Hutchings, the Colonial Chaplain of the Church of England in Penang, who founded the first English school in Malaya in 1816, and "he lighted a torch which was carried throughout the Peninsula." Mr. H. R. Cheeseman, one of our very distinguished Directors of Education, has said concerning the long line of clergy and missionaries who have rendered invaluable service to education in this land that "the first and chief factor in the progress of education in Asia and Africa is the Christian Church," and without hesitation he gives it pride of place in the history of education here as well as in other Commonwealth territories.

What really have these mission schools (to use the generally accepted name) contributed to Malaya and to the welfare of its peoples? I am not thinking of what they have accomplished in the past; I am seeking an answer which will satisfy the citizen today who perhaps feels that in a new and self-governing Malaya, aided schools run by religious bodies are somewhat of an anomaly. My answer is that the new Malaya will need every one of these aided schools for the chief reason that they are being administered and looked after on the basic assumption that the child's schooling is incomplete without some form of moral and religious training. The guiding principle, or if you prefer, the philosophy of education which these schools accept and try to put into practice is that we must educate the whole child, not merely his body and mind but also his soul. Our products must be intellectually of the highest standard possible, but our greater concern is that children should during their formative years learn to love goodness and mercy, truth and justice, and when school days are over to live as becomes decent men and women.

I claim that our Aided-English schools have succeeded very largely in educating their pupils both for a living and for life. I claim that their achievement has been due to their religious atmosphere, the tradition, discipline and training given, not overlooking the splendid devotion and dedication to their cal ing which so many of the head teachers and the assistants exemplify in the performance of their dai duties. What do all these somewhat intangible qua ties and characteristics add up to in the lives countless boys and girls who yearly enter the porta of our mission schools and who make their exit t years later? I claim that the distinctive features their schooling, that imprint which mission schoo have given them, is an appreciation and recognitio of the true value of things, that there are, for i stance, many things which money cannot buy a many which are priceless. The oft-quoted statemer made by Nathan Pusey, president of Harvard, co cerning religion at his university, "We need to kno but we need also to believe," may very well refer the guiding light which has inspired our schoo masters who look after our children in missi schools. . . .

Whence comes such inspiration? We recall t wise words, "Where there is no vision the peop perish." For our schools I would say that all t ideals, the vision and the hope of the good life ste from the sense of the mystical, that feeling a awareness that heaven lies about us. . . . It is th which adds up to a man's real stature and giv meaning to life. . . .

Recently Dr. M. L. Jacks, the Director of t Oxford University Institute of Education, in h book *The Education of Good Men*, proclaimed th the supreme aim and purpose of education is to pr duce good men—"a good thinker, a good worker a a good companion." Now that is what we are tryi to do in our schools. I am aware that other typ of schools here hold the same ideals. I sincerely ho that whatever we may accomplish throughout th land in all our educational institutions, it will be t production of good men and women, first and for most.

CIRCLES *Worship and Program Suggestions*

WHERE OUR MONEY GOES

By Mrs. David Cathcart,
President of Southeastern Jurisdiction

Since this is the month for making our annual pledge to the Woman's ociety of Christian Service, it is hoped that each circle member will be given pledge card at the circle meeting and will be encouraged to think through its nplications prior to the Society's pledge service.

Meditation: *"What is that in hine hand?"* by Mrs. Earle Rabb, resident of the Lakeland District, 'lorida Conference.

Today you hold in your hand our pledge card. Centuries ago the ord said unto Moses, "What is hat in thine hand?" Well might ou ask today, as you examine our pledge card, "What is that in hine hand?" It is your admission ard into a fellowship of 1,841,919 vomen whose purpose is to help de- elop and support Christian work mong women and children around he world; to take part in such ervice activities as will strengthen he local church, improve civic, ommunity, and world conditions. 'his is your admission card into his great fellowship of Christian vomen.

What is this in thine hand? It is stock certificate representing your nvestment in a ten and a half mil- ion dollar enterprise. It is your hare in an organization supporting everal thousand paid personnel, nissionaries and deaconesses, and arious types of employed workers. 'hese people are at work through- ut the world in the field of educa- ion, social work, agriculture, nusic, home economics, business dministration, recreation, medi- ine; and *all* are evangelists. They re working in the home and foreign fields—in settlement houses, hos- itals, schools and colleges, mobile units, homes for the aged, homes for children, homes for working girls—working in rural areas or in crowded cities. This card repre- sents your share in this world-wide enterprise.

What is that in thine hand? It is your passport to go by proxy into 31 overseas nations: Algeria, Angola, Argentina, Belgian Congo, Bolivia, Brazil, Bulgaria,* Burma, Chile, China,* Cuba, Dominican Republic, Hong Kong, India, Indonesia, Japan, Korea, Liberia, Malaya, Mexico, Mozambique, Nepal, Pakistan, Peru, Philippines, Poland,* Sarawak, Southern Rhodesia, Taiwan, Tunisia, and Uruguay; plus the United States and its territories, Alaska, Hawaii, Puerto Rico, St. Croix, and the Virgin Islands. This is your passport, by proxy, into all these 32 countries in which the Woman's Division of Christian Service maintains work.

What is in thine hand? It is a token of the gift of thyself to God. Paul in commending the liberal gifts of the Macedonian churches said, "But first gave they their own selves to the Lord." What shall *we* give? Money, by all means, but not money only; something of ourselves.

Directed prayer: Let us examine our abilities and assets; let us seek an awareness of others' needs. Grant us a sense of stewardship that we might share, with grateful hearts, that which God has committed unto us.

Hymn: "Take My Life, and Let It Be," No. 225, *The Methodist Hymnal,* or "Master, No Offering," No. 464.

Program Suggestions

Budget Quiz. What was the per capita giving of your circle, your local Society, your conference, jurisdiction, the Woman's Division for the year 1955-56? (These last three figures may be obtained from the current annual report of each organization.)

What is meant by the term "on appropriations"? (See *A Guide,* page 31, 1.)

What was your Society's pledge to your annual conference Woman's Society during the year 1955-56? What is it for 1956-57? What amount does your Committee on Finance recommend for 1957-58?

What was the amount paid to the Woman's Division of Christian Service on appropriations during the year 1955-56? (See *Seventeenth Annual Report,* Woman's Division of Christian Service.)

Is your personal pledge an expression of your concern for the advancement of the total program of work of the Woman's Division and your local Society or has it been a mere token gesture rather than a consecrated gift?

Radio Broadcast: "You Were There." Select several articles from this copy of The Methodist Woman and World Outlook which show the Woman's Division at work around the world. Write the "script" to dramatize each circle member "being there" because of her pledge.

* Indicates countries from which no reports are received.

QUIZ

Where are you:

If you are a member of the *Kyodan?*
If you ride in a *bogie?*
If you sing from the *Himnario Metodista?*
If you see the "sun dog"?

Who am I?

A former Crusade Scholar, principal of Zaheerabad School.
Started a Guild in Calcutta.
Chairman of the standing Committee on Spiritual Life.
First Methodist missionaries to India.
Former secretary of World Federation from the Philippines.

When is:

Week of Prayer and Self-Denial?
Methodist Student Day?
Student Recognition Day?
The Fifth Assembly?
World Community Day?

What is the theme or title for:

Home Missions 1957-1958?
Foreign Missions 1957-1958?
World Friendship Group of Girls?
1957-1958 Programs for Woman's Society and Guilds?

SEEING IS BELIEVING

(Continued from page 5)

and garlands and lead us into the chapel for a service of welcome. Everywhere we went the welcome was warm and cordial—a token of the friendliness of young and old alike to the church and the Woman's Society of Christian Service of our country.

In India, from north to south, we visited hospitals and schools of nursing. At Vrindaban, a holy city of the Hindus where widows in dingy garments with shaven heads chant their lives away in penance for their husbands' death, a new hostel and classrooms for the School of Nursing of Creighton-Freeman Christian Hospital were dedicated during our visit. Girls from all parts of India are in training there. They will go back to their home communities with new skills and Christian ideals.

In Nadiad, the first class of nurses of the new School of Nursing at the Methodist Hospital was graduated. The four girls and two men are the first of many who will spread the influence of that Christian place throughout the land.

Ludhiana Christian Medical College developing into a first-grade teaching and medical center; Clara Swain Hospital at Bareilly with its new chest clinic; Vellore Christian Medical College and Hospital in South India; and Madar Union Tuberculosis Sanatorium are all fighting the dreadful scourge of tuberculosis with modern methods. Ellen T. Cowen Hospital at Kolar, the Methodist Hospital at Bidar, and many others gave us a vivid picture of the wide range and effective service of the healing ministry. Medical work is making its Christian witness in India, Pakistan, and Nepal, bringing new hope to people as they turn to the Christian doctor, nurse, or technician for healing.

Trips to villages showed us another side of the picture. No one knows how many villages there are in India—five, six, seven hundred thousand. Until recently life began and ended for most Indians in a village. Now people are moving out into a wider world. New forces are moving into the villages, among them The Methodist Church. One night we were taken to the tiny village of Budhole not far from Hyderabad. Before we reached the village we heard singing and soon discovered that the whole Methodist constituency had come to meet us with drums and *sitars*, torches and banners. Seated on the ground in front of their small mud church they sang, prayed, and listened to greetings from hosts to guests and from guests to hosts. The president of the Woman's Society told what they were doing to help women become Christians and to teach them a better way of life for their families—a simple program but one adapted to the needs of their people.

Over the length and breadth of India there is a stir of new life and new hope. Since independence, less than ten years ago, the government of India has accomplished many fine things for the improvement of the country and the people. In some instances the programs a similar to those carried on by th church for many years—school clinics, village improvement plan Our institutions and people a able to help in many ways in work ing with local government officia to teach and improve the lot of th people.

But there is one thing that gov ernment cannot give and mission aries can. That is the story o Jesus, the hope and the joy tha come with belief in Him. Mis sionaries of the Woman's Divisio and the Division of World Mis sions are laboring together in cit and village, in school and hospita in church and village extensio centers. They are living devote inspired lives of service.

We see missionaries when the come home; we hear of their work and we try to understand the problems, their hardships, their tr umphs, and their joys. But on must see them in the midst of the work and their people to under stand what great ministers o Christ they are—great in skill understanding, dedication.

Religious Emphasis Week at Pfeiffer College

A Planning Session During Religious Emphasis Week. **Left to right: Dr. J. Len Stokes II, president of Pfeiffer College, Misenheimer, North Carolina; Dr. Do Kirkpatrick, minister for Religious Emphasis Week; Martha Cronkhite, chair man of Religious Emphasis Week; Charles Hutchinson, president of the Chris tian Life Council; and Mrs. J. N. Rodeheaver, discussion leader and presiden of the Board of Trustees of Pfeiffer College. Mrs. Rodeheaver was chairman o the Department of Work in Home Fields last quadrennium.**

Quiz by a Vice-President

ent by a Vice-President to Mrs. '. Otto Nall, Vice-President of the Woman's Division

ıs a vice-president do I have?

Vision—"Where there is no vision, the people perish." Proverbs 29: 18.

nspiration—". . . and the inspiration of the Almighty giveth them understanding." Job 32:8.

Consecration—"And who then is willing to consecrate his service this day unto the Lord?" I Chronicles 29:5.

Enthusiasm—"Never flag in zeal, be aglow with the Spirit, serve the Lord." Romans 12:11. (RSV)

Do I?

Present the World Federation of Methodist Women?

Report promptly, accurately, and completely?

Evaluate programs and studies?

Search for new ways to present programs and new people to participate?

Inform and inspire through programs and studies?

Desire to become a better officer and work toward that end?

Encourage action following programs and studies?

Never lose sight of our purpose?

Take advantage of all opportunities for training?

Just one more month to secure combination subscriptions to *World Outlook* and *The Methodist Woman* at the bargain price of $2.30. Send subscriptions now to Mrs. C. C. Long, 7820 Reading Road, Cincinnati 37, Ohio.

In Memoriam

***Miss Amanda S. Ford*, a retired deaconess, passed away at Elkton, Maryland, on January 25, 1957. She was ninety years old. Miss Ford entered deaconess work following her graduation from the former New York Deaconess Training School, New York, New York, in 1901. She retired in 1932 after having served in the New York, Philadelphia, and Baltimore Conferences.**

***Mrs. Anita Whitfield Collins* passed away at her home in Chattanooga, Tennessee, on January 7, 1957. Mrs. Collins, a Home Missionary, was graduated from Tennessee Wesleyan College, Athens, Tennessee, and from Lucy Webb Hayes National Training School, Washington, D. C. She served as assistant superintendent at Elizabeth Ritter Hall, on the campus of Tennessee Wesleyan College, for twenty-nine years but has been on leave of absence because of home duties since 1946. Mrs. Collins is survived by her mother, Mrs. Carrie Whitfield, and a brother, Mr. J. C. Whitfield, both of Chattanooga.**

***Miss Anna Burgess*, a retired deaconess, was graduated from the former Chicago Training School in 1902. She served as a deaconess in the Colorado and the Minnesota Conferences until 1932 when she retired. Miss Burgess passed away on December 22, 1956, at Milltown, Indiana.**

***Miss Mary V. Granger*, a graduate of the former deaconess training school in Boston, Massachusetts, entered deaconess work in the New Hampshire Conference in 1905 and served there as a pastor until the time of her retirement in 1938. Miss Granger passed away on December 28, 1956, at Palmer, Massachusetts.**

RECENT ARRIVALS FROM:

***AFRICA— Southern Rhodesia*—Miss Marcia Ball, 1036 San Lucia Drive, Grand Rapids, Michigan.**

***Liberia*—Miss Sallie Lewis Browne, 627 Park, Charlottesville, Virginia.**

***INDIA*—Dr. Wemelina Huitema, c/o fam. Bosman, Julianalaan 121, Bilthoven, The Netherlands; Misses Vera Parks, Box 190, Route 5, Marion, Indiana; Betty Penn, 1233 Oak St., Columbus, Ohio; Esther Armstrong, Dairydale Road and Bever Ave., Cedar Rapids, Iowa.**

***JAPAN*—Misses Barbara May Bailey, R. R. 1, Box 32G, Lowell, Indiana; Joyce Koch, 1344 N. Knoxville, Peoria, Illinois; Anna Givens, P. O. 58, Lafayette, Louisiana.**

RECENT DEPARTURES FOR:

***INDIA*—Misses Betty L. Evans, R.N., Ruth Cox, E. Grace (Peggy) Swigart, R. N., Dr. Naomi L. Dalton.**

***Korea*—Miss Emma Wilson.**

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APPROVED STUDIES 1957-1958

Theme: Japan

Cross and Crisis in Japan. By Charles W. Iglehart. Human interest stories trace the development of Japanese Christianity and show the vital role it is playing in the new Japan. Dr. Iglehart leaves the reader in no doubt that the direction taken by the new Japan is of crucial import to the entire world. $1.25.

Adult Guide on Japan. By Ada P. Stearns. 50 cents.

This Is Japan. By William Axling. Pertinent information and interesting pictures provide a lively capsule view of Japan today. 50 cents.

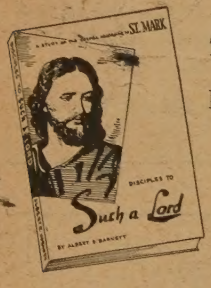
Ten Against the Storm. By Marianna Nugent Prichard and Norman Young Prichard. Ten stories of Japanese Christian leaders who rode out storms of danger and persecution to live their faith. $1.25.

Opening Christian Gateways in Japan. An informative and artistic booklet describing the contribution the Woman's Division is making to the missionary cause in Japan. Contains a list of Division projects, their location, and types of work; a glossary; and a map with project locations listed. 60 cents.

Political Map of Japan. New, three-dimensional, topographic map, printed in highly visible contrasting colors. 40 by 30 inches. 75 cents.

Japan Place Mats. Political map of Japan in place mat size, 13¼ by 11 inches. 50 cents a dozen.

Japan Place Cards. Punch-out, stand up place cards to harmonize with place mats. 25 cents a dozen.



Theme: The Gospel According to Mark

Disciples to Such a Lord. By Albert E. Barnett. This book interprets Jesus as seen through the words of Mark. He emphasized the two points that Jesus deliberately chose the cross, believing it was God's will for him as Savior of the world, and that discipleship to such a Lord involves self-denial that may include martyrdom. He who would save himself cannot save others. 65 cents.

Guide, Disciples to Such a Lord. By Sue Pruitt Alexander. 35 cents.

One By One. By Betsy S. Wolfe. Playlet based on St. Mark, introducing *Disciples to Such a Lord.* 25 cents.

Theme: Christ, the Church and Race

The Kingdom Beyond Caste. By Liston Pope. Sharply analytical and humanly intimate, this book should set a standard for clear and constructive thinking in regard to the problem of race as our most urgent domestic issue. $1.25.

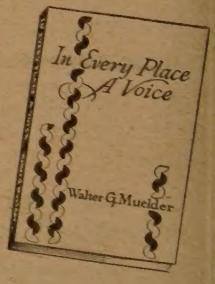
Adult Guide on "Christ, the Church, and Race." By Rosalyn Summer Sease. 50 cents.

Progress Against Prejudice. By Robert Root. Progressive activities and "success stories" on better inter-group relations. $1.25.

Friendship Map: Makers of the U. S. A. A full-color map showing the many different peoples and cultures that have contributed to the development of the United States. 40 by 30 inches. $1.00.

Place Mats for Christ, the Church, and Race. Reproduction of map, *Makers of the U. S. A.*, in place mat size, 13¼ by 11 inches. 50 cents a dozen.

Theme: The Social Witness of the Local Church in the Ecumenical Movement.



In Every Place a Voice. By Dr. Walter G. Muelder. This book interprets a portion of the message of the Amsterdam Assembly of the World Council of Churches and states that we must learn afresh the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions, and in the home. 65 cents.

Guide for "The Social Witness of the Local Church in the Ecumenical Movement." By Mrs. David D. Jones. 35 cents.

The Church-Wide Study

Lands of Witness and Decision. A symposium on Methodism's foreign mission emphasis for the quadrennium, The Call to Witness and Decision, with special treatment on the four Lands of Decision—Bolivia, The Congo, Korea, and Sarawak. 50 cents.

IMPORTANT!

The Calendar of Activities for Officers for 1957-58 (formerly the Officers' Letter File) appears in this issue of THE METHODIST WOMAN. Extra copies are available at 15 cents each.

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